THE

Beauties of History;

PICTURES OF VIRTUE AND VICE;

DRAWN FROM

Examples of Men eminent for their VIRTUES, Or infamous for their VICES.

SELECTED FOR

THE INSTRUCTION AND ENTERTAINMENT OF

YOUTH.

BY THE

LATE W. DODD, LL. D.

THE THIRD EDITION.

Ornamented with upwards of Thirty Engravings, BEAUTIFULLY CUT ON WOOD.



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PREFACE.

their native lovelinels, and vice

EDUCATION is universally admitted to be the most important duty that a parent owes to his children; and to instill the principles, and enforce the practice, of virtue, ought to be his first and constant care: for it is not only a duty which he owes to them, but is also due to society, of which they are in time to become efficient members.

Living Examples from parents themfelves are far superior to all precept or written instruction. But to strengthen the effects of these, or to supply their place, if unhappily wanting, historical examples are well calculated to make a lively impression upon young minds. First impressions being always the most durable, par-

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ticular care should be taken that those examples represent virtue and goodness in their native loveliness, and vice and depravity in their natural deformity. This will incline the youthful mind to aim at imitating the examples of the good: for what they love and admire, they will naturally wish to imitate: but they will avoid the examples of those who, by their vices and depravity, have made themselves hated by posterity.

Let the parent or tutor carry the youth back into other countries and times, teach him to oppose the opinions and examples of those who are truly called the great, to the false principles and evil examples which, in the present age, are calculated to mislead and pervert the human mind. It will be often found, that a lecture from a Scipio or a Cyrus, conceased or disguised under the name of a story, will make

make a deeper impression upon young persons, than formal lessons enforced with the most studied gravity. These, being thrown in their way, as it were, by chance, and for their gratification, meet a grateful reception, where the least appearance of designed instruction would frustrate the intention.

Opposed to modern vices and prejudices, let the youth hear of Dictators and Consuls taken from the plough, whose hands, grown hard by labour in the field, supported the tottering State, and saved the Commonwealth. So far from being desirous of amassing riches, let them be told, those men refused the gold which was offered them, and at their deaths did not leave enough to carry them to their graves.

Let

Let them hear that the venerable patriot Fabricius, who was honoured with many triumphs for the fervices he had done his country, retired to his chimneycorner, and nurtured the decay of life with the vegetables which his own hands had planted and gathered: and that Augustus, who raised the Roman State to a higher pitch of glory than ever it was at before, who found Rome a city of brick, and left it a city of marble, was remarkably simple in his manner of living; that his palaces were plain, his furniture homely; that he slept in the same apartment during a reign of forty years, and feldom wore any clothes but what were fpun for him by the Empress Livia or his fifter Octavia.

Seneca fays, "It is a great pleasure to me to compare the manners of Scipio with ours. That great man, the terror of Carthage, and honour of Rome, turned husbandman, and contented himself in a poor cottage. But who now could satisfy himself to live as he did?" And again: "Is it not glorious to behold a man who has passed through the command of armies, the government of provinces, the honours of a triumph, and the most dignified offices of magistracy in Rome; to see, I say, this man (Cato) mounted on a horse with his baggage sastened behind him, and without attendants!"

What youth can forbear reflection, when we relate to him the admirable remark of Scipio to Massinissa, "that chastity was the virtue he most valued himself upon; that youth have less to fear from an army of enemies, than from the alluring pleasures which on all sides surround them; and that whoever was able to govern his passions, and subject them to

reason, had gained a more glorious victory than he himself had just then obtained over Syphax?" This was a lecture founded on an example which he had fome years before exhibited in his own person, when (as the reader will find recorded in the following pages) he restored a captive princess unfullied to her betrothed lover; an example the more extraordinary in a conqueror young and unmarried. By this generofity Scipio secured the affections of all the people of Spain, who viewed him as a deity from heaven in human shape, conquering all opposition more by his virtues than by his arms: and to record their veneration, they caused the action to be engraven on a filver shield, which they presented to Scipio.

Such are the examples by which young people are best taught their duty, from which they easiest acquire a relish for vir-

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tue, and learn most truly to estimate real merit under every form. Hence they are led to pass a right judgment on men and things; not from outward appearances, but from what they really are; to overcome popular prejudices, imbibed perhaps from the nurse; to prefer doing private acts of bounty and liberality, which the heart only witnesses, to such as more oftentatiously strike the eyes, and force as it were public admiration and applause.

As the conversation of men of sound morals, and amiable demeanour, contributes most of any thing to inspire sentiments of virtue, and to restrain from vice; so the reading of examples, such as form the present Collection, from authors of undoubted veracity, forms the same kind of relation between us and the greatest men of antiquity. We thus converse, travel, and live with them; hear their a 5 discourse,

discourse, and become witnesses of their actions; enter insensibly into their principles and opinions; and finally derive from them a portion of that greatness of soul, that disinterestedness, that hatred of injustice, and that love for the public good, which so brightens and adorns every page of their histories.

There is, after all, one caution to be observed, viz. that we do not go too largely into moral reslections: Precepts short, lively, and pointed, soonest enter, and remain longest impressed on the understanding. As a small seed, cast into a well prepared soil, unfolds by degrees, and at last shoots into an hundred sold increase; so, if these moral precepts do not sometimes exceed a word, a short reslection, a maxim, or a proverb, it will produce its effect in due time, though for the moment it seem lost and gone.

The

The greater part of this Work was felected by the late Dr. Dodd, to illustrate and exemplify his Sermons to Young Men; a work highly necessary for every youth to peruse, and which none can peruse with indifference. The Sermons are intended for those who have arrived at maturity in judgment; the following Work chiefly for youth of more tender years; as a cheap, and, the Editor hopes, a useful present, from which they may derive equal entertainment and improvement.

The additional Examples are very numerous, and will perhaps be found to furnish an agreeable variety to the mental repast.

To the present Edition, the "Anecdotes of Distinguished Persons," published (though anonymously) by the late William Seward, Esq. has furnished some a 6 very

very valuable historical addenda, relating to more modern times; and from many other sources of undisputed purity and veracity, the Editor has drawn materials for rendering still more deserving of universal approbation and general reception, a Collection of HISTORICAL BEAUTIES, which had in its original state acquired the favour of the critic*, the applause of the parent and tutor, and the patronage of the Public at large; ascertained in the most decisive manner by an almost unexampled sale.

This Third Edition is further improved (we hope) by the enlarged fize of the type on which it is printed, and the addition of an entire article on the subject of PRIDE; while the ornaments of the Engraver, at the beginning and end of each subject, which are entirely new, will not make the Book

^{*} See the Reviews.

Book less welcome, we trust, to the young reader.

It was originally the intention of the Editor to increase more considerably the number of heads or subjects: but, on deliberation, this was found unnecessary; as under every specific virtue was exposed examples of the contrary vice; and under every vice, its opposite virtue was displayed. For instance, under the article Intemperance, while we expose the hateful aspect of that sordid excess, we administer the amiable antidote in examples of Prudence and Temperance: and so of the rest.

On a careful perusal, the Editor has in many places reformed the diction where he perceived it wanted force, or would admit of polish; and it will be perceived, that he has transposed many examples from from the places they held in the former edition, to other subjects to which they appeared more apposite and applicable.

On the whole, the Book is now submitted with great deference to the Public: and the Editor cannot forbear to hope that his labours will tend to the advancement of the great interests of Morality and Religion, while they assume the pleasing garb of Amusement and Delight.

STEPHEN JONES.



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BEAUTIES OF HISTORY.



YOUTHFUL EXCESS.

SENTIMENTS.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

THE parable of the prodigal is no less beautiful and pathetic, than it is instructive and consolatory. It sets before us, in the most striking view, the progress and the satal consequence of vice, on the one hand; and, on the other, the paternal readiness of our Almighty Father to receive the returning penitent to pardon and mercy. It is peculiarly instructive to youth; and would become very instrumental to preserve them from the pernicious allurements of sin and folly, if they would seriously restect upon it; if they would

would contemplate, in the example of the prodigal before them, the nature and the effects of those vices which brought him to extreme distress, and which will ever bring to distress all those who indulge them. And as there can be no question that the indulgence of these vices tends to misery, forrow and ruin, more or less conformable to that of the young man's in the parable, so can there, on the other hand, be no doubt but the avoiding of these vices, and the cultivation of the contrary virtues, will, by the grace of God, produce present peace and suture happiness.

EXAMPLES.

A DISSIPATED young fellow seeing an aged hermit go by him barefoot, "Father," said he, "you are in a very miserable condition, if there is not another world." "True, son," replied the hermit; "but what is thy condition if there is?"

CRESIPPUS, the fon of Chabrias, a noble Athenian, was fo profusely expensive, that, after he had lavishly consumed all his goods and other estates, he put to sale even the very stones of his father's tomb, in the building whereof the Athenians had expended a thousand drachmas.

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George Neville, brother to the great Earl of Warwick, at his installment into the archbishoprick of York, made a prodigious feast to all the nobility, most of the principal clergy, and many of the great commoners; the catalogue of which alone, as given by different writers, is sufficient to excite satiety and disgust. To prepare and attend this feast, there were one thousand servitors, sixty-two cooks, and sive hundred and sifteen menial apparitors in the kitchen. But, seven years after, fortune shifted the scene; for the king, seizing on all his estate, sent him pri-

foner to Calais, where he was kept bound in the most extreme poverty; justice thus punishing his former

prodigality.

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When Cyrus had received an account that the Lydians had revolted from him, he told Cræsus, with a great deal of emotion, that he had almost determined to make them all slaves. Cræsus intreated him to pardon them: "But," added he, "that they may no more rebel, or be troublesome to you, command them to lay aside their arms, and to wear long vests and buskins; (that is, to vie with each other in the luxurious elegance and richness of their dress;) order them to sing and play upon the harp; let them drink and debauch with impunity; and you will soon see their spirits broken, and themselves changed from men to women, so that they will no more rebel, or give you any uneasiness." The event effectually answered the intention.

How wretched is the condition of Afotus! little garret, with bare walls, is his fole apartment; and of this, a flock bed, covered with rags, takes up two thirds. Cold, nakedness, and shame, compel him to lie on that bed till the day is far spent. At night, a lamp, fuited to the place, a true sepulchral lamp, rather adds horror, than diffuses light. By the feeble glimmering of this languid flame, he eats a dry crust of brown bread, his whole repast! Yet, poor as it is, he is not fure that he shall be able to renew even this to-morrow; for he cannot dig, and to beg he is ashamed! What now is become of his countless treasures, his immense revenues, which appeared sufficient to maintain a province? As well may it be asked what becomes of water poured into a lieve, or of wax thrown into a furnace. Luxurious entertainments, gaming, women, usurers, and his teward, were the bottomless gulphs which swal-B 2

lowed up his opulence. But, is there not one among all his friends who knows him in his adverfity, and stretches out the hand of bounty for his relief? Is there not one among all his friends? Alas! had he ever a friend? If he had, he would have him still; for, whatever may have been said, "Adversity never banished a friend:" it only disperses those who unjustly arrogate the name; and if adversity be productive of any good, (which cannot be denied,) this is one of its principal advantages; for the loss of a salse friend is a real gain. If Asotus has any cause of complaint, it is only of the want of wisdom, and of

never having had a friend that was fincere.

THE above fancy-portrait is by no means destitute of originals in real life. We have a remarkable instance in George Villiers, created by James I. Earl, Marquis, and afterwards Duke of Buckingham, and invested with many high and lucrative offices. He is described to have been a gay, capricious nobleman, of some wit, and great vivacity; the minister of riot, and counsellor of infamous practices; the flave of intemperance; a pretended atheift, without honour or principle, economy or discretion; and who, after various mal-proceedings and viciffitudes of fortune, after a justly merited difgrace from the very court which fostered him, and an imprisonment in the Tower for some time; at last, in the reign of Charles II. deferted by all his friends, and despised by all the world, died in the greatest want and obscurity. Mr. Pope has fo beautifully painted these circumstances in his epistle "On the Use of Riches," that we prefume they will not be thought ill applied in furtherance of our general plan.

" In the worst inn's worst room, with mat half hung, The floors of plaster, and the walls of dung; On once a flock-bed, but repair'd with straw, With tape-ty'd curtains, never meant to draw, The George and Garter dangling from that bed, Where tawdry yellow strove with dirty red, Great Villiers lies: Alas! how chang'd from him, That life of pleasure, and that soul of whim! Gallant and gay, in Cliffden's proud alcove, The bower of wanton Shresbury and Love; Or, just as gay at council, in a ring Of mimic statesmen, and their merry king. No wit to flatter left of all his store! No fool to laugh at, which he valued more! There, victor of his health, of fortune, friends, And fame, this Lord of useless thousands ends."

HENRY the Fifth, King of England, while Prince of Wales, by his loose and dissolute conduct, daily gave his father great cause of pain and anxiety. court was the common receptacle of libertines, debauchees, buffoons, parafites, and all that species of vermin which are at once the difgrace and ruin of young princes. The wild and riotous exploits of the Prince and his companions were the general topics of conversation, and furnished matter of equal astonishment and detestation. This fad degeneracy in the heir of his crown was not more difagreeable to the King himself, who loved him with the most tender affection, than it was alarming to the nation in general, who trembled at the prospect of being one day governed by a Prince of his flagitious character. But their fears, to the universal admiration of all, were happily removed; for no fooner had the young King assumed the reins of government, than he shewed himself to be extremely worthy of the high station to which

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which he was advanced. He called together the diffolute companions of his youth, acquainted them with his intended reformation, advised them to imitate his good example; and, after having forbidden them to appear in his presence again if they continued in their former courfes, he difmissed them with liberal prefents. He next chose a new council, composed of the wifest and the best men in the kingdom: he reformed the courts of law, by discarding ignorant and corrupt judges, and supplying their places with perions of courage, knowledge, and integrity. Even the chief justice, Gascoign, who had committed young Henry to prison for a former misdemeanor, and who, on that account, trembled to approach the royal prefence, was received with the utmost cordiality and friendship; and, instead of being reproved for his past conduct, was warmly exhorted to perfevere in the fame strict and impartial execution of the laws. In a word, he feemed determined to become a new man, to bury all his juvenile excesses in utter oblivion, and to prove himself the common father and benefactor of all his subjects. Even before his royal predecessor's death, he appears to have been fensible of the folly and impropriety of his conduct, and refolutely bent to reform; for his father, being naturally of a jealous and fuspicious disposition, listened at times to the fuggestions of some of his courtiers, who meanly infinuated, that his fon had fome evil defign upon his crown and authority. These infinuations filled him with the most anxious fears and apprehensions; and he might perhaps have had recourse to very disagreeable expedients, to prevent the imaginary danger, had not his fuspicions been timely removed by the prudent and exemplary conduct of the young Prince; for, no fooner was he informed of his father's jealoufy, than he repaired to court, and throwing himself with all humility humility and much emotion on his knees, accosted the King in these memorable words: "I understand, my liege, that you suspect me of entertaining designs against your crown and person. I own I have been guilty of many excesses, which has justly exposed me to your displeasure; but I take Heaven to witness, that I never harboured a fingle thought inconfistent with that duty and veneration which I owe to your Majesty. Those who charge me with such criminal intentions, only want to disturb the tranquillity of your reign, and basely to alienate your affections from your fon and fuccessor. I have therefore taken the liberty to come into your presence, and humbly beg you will cause my conduct to be examined with as much rigour and strictness as that of the meanest of your subjects; and if I be found guilty, I will cheerfully fubmit to any punishment you shall think fit to inflict." King was fo fatisfied with this prudent and ingenuous address, that he embraced him with great tenderness, acknowledging that his suspicions were entirely removed, and that for the future he would never entertain a thought to the prejudice of his loyalty and honour.

Polemo, an Athenian youth, was of so wretched and depraved a cast, that he not only delighted in vice, but gloried in the infamy of it. Returning from a debauch one morning after sun-rise, and seeing the gate of Xenocrates the philosopher open, filled with wine as he was, besmeared with ointments, a garland on his head, and clad in a loose and transparent robe, he entered the school, which at that early hour was thronged with a number of grave and learned men; and, not content with so indecent an entrance, he sat down among them, on purpose to affront their eloquence and sobriety, and oppose their prudent precepts by his drunken sollies. His coming had occa-

fioned all who were prefent to be angry: only Xenocrates himself was unmoved; and retaining the same gravity of countenance, and difmiffing his present theme of discourse, he began a disquisition on modesty and temperance, which he represented in such lively colours before the young libertine, that Polemo, being much affected, first laid aside the crown from his head, then drew his arm within his cloak, changed the festival merriment that appeared in his face to feriousness and anxiety, and at last, through the whole course of his life, cast off all his luxury and intemperance. Thus, by a fingle judicious and well-adapted oration, the young man received fo complete a cure, that, from being one of the most licentious of his time, he became one of the greatest philosophers and best men in Athens.





FILIAL LOVE.

SENTIMENTS.

"He that curseth his father, or his mother, shall surely be put to death!" In agreement wherewith, the wise man remarks, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it!"

THE ancient Romans, as well as some other people, gave parents the absolute right of life and death over their children: and the Chinese, at present, are remarkable for the reverence they exact from children to their parents. Their punishment of parricide, if such a thing ever happens, is the most exemplary and severe: the criminal in this case is cut into ten B 5

thousand pieces, which are afterwards burned; his houses and lands are destroyed, and even the houses that stand near them; "to remain as monuments of so detested a crime; or, rather, that all remembrance of so abominable a villainy may be essaced from the earth!"

Let their commands be ever facred in your ears, and implicitly obeyed, where they do not contradict the commands of God: pretend not to be wifer than they who have had fo much more experience than yourselves; and despise them not, if haply you should be so bleft as to have gained a degree of knowledge or of fortune superior to them. Let your carriage towards them be always respectful, reverent and submissive; let your words be always affectionate and humble; and especially beware of pert and ill-seeming replies; of angry, discontented, and peevish looks. Never imagine, if they thwart your wills, or oppose your inclinations, that this arifeth from any thing but love to you: folicitous as they have ever been for your welfare, always confider the same tender solicitude as exerting itself, even in cases most opposite to your defires; and let the remembrance of what they have done and fuffered for you ever preserve you from acts of disobedience, and from paining those good hearts which have already felt so much for you, their children.

Doubtless you have all too much ingenuousness of temper, to think of repaying the fears and bleeding anxieties they have experienced for your welfare by deeds of unkindness, which will pierce them to the foul; which will perhaps break the strings of a heart of which you, and you only, have long had the sole possession! No, my young friends; so far from this, you will think it the greatest happiness of your lives to follow your blessed Saviour's example, and to shew

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the most tender concern for your parents; particularly if, like his, yours should happen to be a widowed parent; a mother deprived of her chief happiness and stay, by the loss of a husband; for which nothing can compensate but the dutiful and affectionate behaviour of her children; who are bound, in that case, to manifest double kindness, and to alleviate, by all the tenderness and affection imaginable, the many difficulties and forrows of widowhood.

EXAMPLES.

A BEAUTIFUL illustration of this virtue will be found in the scriptural story of Naomi and Ruth, in the first chapter of Ruth, which is particularly re-

commended to the young reader's attention.

"And Naomi said unto her two daughters-in-law, "Go, return each to her mother's house: The Lord " deal kindly with you, as ye have dealt with the "dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her "husband. Then she kissed them; and they listed "up their voice and wept. And Orpah kiffed her " mother-in-law; but Ruth clave unto her. And she " faid, Behold, thy fifter-in-law is gone back unto her " people, and unto her gods: return thou after thy "fister-in-law. And Ruth said, Intreat me not to " leave thee, or to return from following after thee: " for whither thou goest, I will go; and where thou " lodgest, I will lodge: thy people shall be my peo-" ple, and thy God my God. Where thou diest, " will I die, and there will I be buried: the Lord do " fo to me, and more also, if aught but death part "thee and me. When she saw that she was stedfast-" ly minded to go with her, then fhe left speaking " unto her, &c."

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Cyrus, King of Persia, having conquered Croesus, King of Lydia, in battle, the latter sled into Sardis; but Cyrus following, took the city by storm; and a soldier running after Croesus with a sword, young Croesus, his son, who had been born dumb, and had so continued to that hour, from the mere impulse of natural affection, seeing his father in such imminent danger, suddenly cried out, "O man, kill not Croesus;" and continued to enjoy the faculty of speech all the rest of his life.

MILTIADES, a famous Athenian commander, died in prison, where he had been cast for debt. His son Cimon, to redeem his father's body for burial, voluntarily submitted himself a prisoner in his room, where

he was kept in chains till the debt was paid.

OLYMPIAS, the mother of Alexander the Great, was very morose and severe towards him: yet when Antipater, Alexander's deputy in Europe, wrote letters of great complaint against her to Alexander, the latter sent the following answer: "Knowest thou not, that one little tear of my mother's will blot out

a thousand of thy letters of complaint?"

As fome Christian captives at Algiers, who had been ransomed, were going to be discharged, the cruizers brought in a Swedish vessel, among the crew of which was the father of one of those ransomed captives. The son made himself known to the old man; but their mutual unhappiness at meeting in such a place may well be conceived. The young man however, considering that the slavery his father was about to undergo would inevitably put an end to his life, requested that he might be released, and himself detained in his room; which was immediately granted. But when the story was told to the governor, he was so affected with it, that he caused the son likewise to be

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be discharged, as the reward of his filial and exem-

plary tenderness.

One of the favourites of King Henry the Fifth, when Prince of Wales, having been indicted for some misdemeanor, was condemned, notwithstanding all the interest the Prince could make in his favour: the latter was so incensed at the issue of his trial, as to strike the judge on the bench. This magistrate, whose name was Sir William Gascoign, acted with a spirit becoming his character; he instantly ordered the Prince to be committed to prison; and young Henry, by this time fensible of the infult he had offered to the laws of his country, and to his royal father, whose person was represented by the judge, suffered himself to be quietly conducted to goal by the officers of justice. The King (Henry the Fourth) who was an excellent judge of mankind, was no sooner informed of this transaction, than he cried out in a transport of joy, "Happy is the king who has a magistrate possessed of courage to execute the laws! and still more happy, in having a fon who will submit to such chastisement!"

Boleslaus the Fourth, King of Poland, had a picture of his father, which he carried about his neck, fet in a plate of gold; and when he was going to fay or do any thing of importance, he took this pleafing monitor in his hand, and kiffing it, used to fay, "My dear father, may I do nothing remissly, or

unworthy of thy name!"

Among the incredible number of persons who were proscribed under the second triumvirate of Rome, were the celebrated orator Cicero, and his brother Quintus. When the news of the proscription was brought to them, they endeavoured to make their escape to Brutus in Macedon. They travelled together for some time, mutually condoling their bad fortune: but as their departure had been very precipitate,

and they were not furnished with money, and other necessaries for the voyage, it was agreed that Cicero should make what haste he could to the sea-side to secure their passage, and that Quintus should return home to make more ample provision. But, as in most houses there are as many informers as domestics, his return was immediately made known, and the house in confequence filled with foldiers and affaffins. Quintus concealed himself so effectually that the soldiers could not find him. Enraged at their disappointment, they put his fon to the torture, in order to make him discover the place of his father's concealment: but filial affection was proof in this young Roman against the most exquisite torments. An involuntary figh, and fometimes a deep groan, was all that could be extorted from the generous youth. His agonies were increased; but, with amazing fortitude, he still perfifted in his resolution not to betray his father. Quintus was not far off; and it may better be imagined than it can be expressed, how the heart of a father must have been affected with the fighs and groans of a fon expiring in torture to fave his life. He could bear it no longer: but, quitting the place of his concealment, he presented himself to the assassins, befeeching them with a flood of tears to put him to death, and dismiss the innocent child, whose generous behaviour the triumvirs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. The inhuman monsters, however, unmoved by the tears of the father or the fon, answered that they both must die; the father because he was profcribed, and the fon because he had concealed his father. Upon this a new contest of tenderness arose, who should die first; which, however, the affaffins foon decided, by beheading them both at the fame time. THE

THE Emperor of China on certain days of the year pays a visit to his mother, who is seated on a throne to receive him; and sour times on his seet, and as often on his knees, he makes her a prosound obeisance, bowing his head even to the ground. The same custom is also observed through the greatest part of the empire; and if it appears that any one is negligent or deficient in his duty to his parents, he is liable to a complaint before the magistrates, who punish such offenders with much severity. This, however, is seldom the case; no people, in general, expressing more filial respect and duty than they.

SIR Thomas Moore seems to have emulated this beautiful example; for, being Lord Chancellor of England at the same time that his father was a Judge of the King's Bench, he would always, on his entering Westminster Hall, go first to the King's Bench, and ask his father's blessing, before he went to sit in the Court of Chancery, as if to secure success in the great decisions of his high and important office.

DURING an eruption of Mount Ætna, many years fince, the danger it occasioned to the inhabitants of the adjacent country became very imminent, and the flames flying about, they were obliged to retire to a greater distance. Amidst the hurry and confusion of fuch a scene (every one flying and carrying away whatever they deemed most precious) two sons, the one named Anapias, the other Amphinomus, in the height of their folicitude for the prefervation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to fave themselves by flight. Filial tenderness set aside every other confideration; and, "Where (cried the generous youths) shall we find a more precious treasure than those who begat and gave us being?" This faid, the one took up his father on his shoulders, the other

his mother, and so made their way through the surrounding smoke and slames. The fact struck all beholders with the highest admiration; and they and their posterity ever after called the path they took in their retreat, "The Field of the Pious," in memory

of this pleafing accident.

A WOMAN of distinction in Rome had been condemned to a capital punishment. The prætor accordingly delivered her up to the triumvir, who caused her to be carried to prison, in order to be put to death. The gaoler, who had orders to execute her, was moved with compassion, and could not resolve to kill her: he determined therefore to let her die of hunger: besides which, he suffered her daughter to see her in prison, taking care, however, to have her diligently examined, left she might bring her suste. nance. As this continued many days, he was furprifed that the prifoner lived fo long without eating: and suspecting the daughter, he watched her, and discovered that (like the famous Xantippe, daughter of Cymon) she nourished her parent with the milk of her own breafts. Amazed at so pious, and at the fame time fo ingenious a device, he ventured to tell the fact to the triumvir, and the triumvir mentioned it to the prætor, who thought the circumstance worthy of being related in the affembly of the people. The criminal was pardoned; a decree passed, that the mother and daughter should be subsisted for the residue of their lives at the expence of the public; and to crown the whole, that a temple, "Sacred to Piety," should be erected near the prison.

EPAMINONDAS, the Thebean general, being asked what was the most pleasing event that had happened to him in his whole life, cheerfully answered, "It was, that he had obtained his glorious victory over

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the Leuctrians at a time when his father and mother

were both living to enjoy the news."

WHILE Octavius was at Samos, after the famous battle of Actium, which made him master of the universe, he held a council in order to examine the prisoners who had been engaged in Anthony's party. Among the rest was brought before him Metellus, oppressed with years and infirmities, disfigured by a long beard and dishevelled hair, but especially by his cloaths, which, through his ill fortune, were become very ragged. The fon of this Metellus fat as one of the judges, and at first could not easy discriminate his father through his deplorable appearance: at length however, after viewing him narrowly, having recollected his features, instead of being ashamed to own him, he ran to embrace the old man, and cried bitter-Then returning toward the tribunal, "Cæsar (faid he) my father has been your enemy, I your officer; he deserves to be punished, and I to be rewarded. The favour I defire of you is, either to fave him on my account, or to order me to be put to death with him." All the judges were touched with commiseration at this affecting scene; and Octavius himfelf, relenting, granted to old Metellus his life and liberty.

DARIUS invaded Scythia with all the forces of his empire: the Scythians retreated by little and little, till they came at length to the uttermost deserts of Asia. Here Darius sent his ambassador to them, to demand where it was that they proposed to conclude their retreat, and when they intended to begin sighting. They returned him for answer, with the spirit so peculiar to that nation, "That they had no cities, nor cultivated fields, for the desence of which they should give him battle: but when he was come to the place of their fathers' sepulchral monuments, he should

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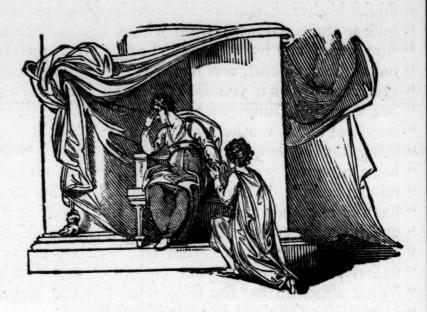
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then understand in what manner the Scythians used to fight:" So great a reverence had even that barbarous nation for the ashes of their ancestors!

The Emperor Decimus, intending and defiring to place the crown on the head of Decius his son, the young prince refused it in the most strenuous manner, saying, "I am afraid lest, being made an emperor, I should forget that I am a son. I had rather be no emperor, and a dutiful son, than an emperor, and such a son as hath forsaken his due obedience. Let then my father bear the rule; and let this only be my empire—to obey with all humility, and to sulfil whatsoever he shall command me." Thus the solemnity was waved, and the young man was not crowned; unless it be thought that this signal piety towards an indulgent parent was a more glorious diadem to the son than that which consisted merely of gold and jewels.

LAMPROCLES, the eldest son of Socrates, fell into a violent passion with his mother. Socrates was a witness to this shameful behaviour, and attempted the correction of it in the following gentle and rational manner. "Come hither, fon," faid he. "Have you " never heard of men who are called ungrateful?" "Yes, frequently," answered the youth. "And what is ingratitude," demanded Socrates? "It is "to receive a kindness," said Lamprocles, "without making a proper return, when there is a fa-" vourable opportunity." "Ingratitude is a species " of injustice, therefore," said Socrates. " I should "think fo," answered Lamprocles. "If then," purfued Socrates, "ingratitude be injuffice, does it not " follow, that the degree of it must be proportionate " to the magnitude of the favours which have been re-" ceived?" Lamprocles admitted the inference; and Socrates thus purfued the interrogations. " Can there " fubfist "fubfish higher obligations than those which children owe to their parents; from whom life is derived, fupported, and by whose good offices it is rendered honourable, useful, and happy?" "I acknowledge the truth of what you say," replied Lamprocles; but who could suffer without resentment the ill humours of such a mother as I have?" "What strange thing has she done to you?" faid Socrates. "She has a tongue," replied Lamprocles, "that no mortal can bear." "How much more," faid Socrates, has she endured from your wrangling, fretfulness, and incessant cries in the period of infancy? What anxiety has she suffered from the levities, capriciousness, and follies of your childhood and youth? "What affliction has she felt, what toil and watching has she suffained in your illness?"





FRATERNAL LOVE.

SENTIMENTS.

Behold how comely a thing it is for brethren to dwell together in unity!

WHAT inexpressible delight, when brothers and sisters of one family live together in all the harmony of friendship and good esteem, mutually delighted and charmed with each others presence and society! Peace dwells in their bosom, and transport beats at their heart. They know how to alleviate each others' troubles and difficulties; they know how to impart and double each others' felicity and pleasure. And if per chance their aged parents live, who have formed them thus to love, whose early care provided for them this high feast of the most delicate sensations, what

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what encreasing raptures do they feel from bleffing those parents with this fruit of their care! O, ye happy parents! if I could envy any beings upon earth, it were you, who see your youth renewed in good and worthy children flourishing around you; who see those children amply crowning your days and nights of past solicitude, not only with the most reverential respect to yourselves, but with what you wish still more; if possible, with the firmest and most respectful love to each other; who see those children, with all the kindness of that love you sought to inspire, like olive branches, verdant around you, blessed in you, blessed in each other, blessed in themselves; the providence of God smiling upon them; success and honour attending their steps.

EXAMPLES.

THE scriptural examples of Joseph and his brethren we think it necessary to point out in Genesis, chap. 43, 44, 45, 46, and 47, and to remark, that this history is not exceeded in interesting passages by any other, sacred or profane.

"A FAMINE continuing fore in the land, Jacob faid unto his fons, Go again, and buy us food; and if it must be so, now take also your brother Benjamin, and arise, and go unto the man. And they brought presents unto Joseph, and bowed themselves to him to the earth. And he asked them of their welfare; and said, Is your father well? Is he alive? And he listed up his eyes, and saw Benjamin his brother: and his bowels did yearn towards his brother; and he sought where to weep, and he entered his chamber, and wept there: And he washed his face, and went out, and refrained himself. Then he commanded the steward of his house, say-

"ing, Fill the mens' facks with food, as much as "they can carry; and put my cup, the filver cup, " into the fack of Benjamin the youngest. And the " fleward did according to the word that Joseph had " fpoken. As foon as the morning was light, the " men were fent away, they and their affes. But Jo-" feph commanded his steward to follow them, and to " fearch their facks, and to bring them back. "when Judah and his brethren were returned into the "city, Joseph said unto them, What deed is this "that ye have done? The man in whose hands the "cup is found shall be my servant; and as for you, " get you in peace unto your father. But they faid, "Our father will surely die, if he seeth that the lad is " not with us; and we shall bring down the grey " hairs of thy fervant, our father, with forrow to the " grave. Then Joseph could not refrain himself be-" fore all them that stood by him; and he cried, Cause " every man to go out from me; and there stood no " man with him, whilft Joseph made himself known " unto his brethren. And he wept aloud, and faid unto " his brethren, I am Joseph: Doth my father yet live? "And his brethren could not answer him, for they "were troubled at his presence. And Joseph said " unto his brethren, Come near to me, I pray you; "and they came near: And he faid, I am Joseph "your brother, whom ye fold into Egypt. "therefore be not grieved, nor angry with your-" felves, that ye fold me hither; for God did fend me " before you to fave your lives by a great deliverance. "Haste you, and go up to my father; and say unto " him, Thus faith thy fon Joseph, God hath made me " lord over all Egypt: come down unto me, tarry " not. And thou shalt dwell in the land of Goshen; " and thou shalt be near unto me, thou, and thy chil-"dren, and thy childrens' children, and thy flocks,

and thy herds, and all that thou hast: And there will I nourish thee, for yet there are five years of " famine, left thou, and thy household, and all that "thou haft, come to poverty. And behold your eyes " fee, and the eyes of my brother Benjamin, that it " is my mouth which speaketh unto you. And you " shall tell my father of all my glory in Egypt, and all "that you have feen; and ye shall haste, and bring

"down my father hither.

"And he fell upon his brother Benjamin's neck, "and wept; and Benjamin wept upon his neck. " Moreover, he kiffed all his brethren, and wept upon "them; and after that, his brethren talked with him. " And Joseph made ready his chariot, and went up to " meet Israel, his father, to Goshen; and presenting " himself unto him, he fell on his neck for some time. "And Joseph placed his father, and his brethren; "and gave them a possession in the land of Egypt, in " the best of the land."

CATO, when but a boy, being asked whom he loved best, answered "My brother Cæpes;" and so often as the same question was asked, the same reply was given. In proof of his affection, when he grew to manhood, he never went to supper (fays Plutarch) nor out of his house to the market-place, nor into the fields, without him: and when Capas died, Cato mourned exceedingly, and erected a tomb of Thracian marble to his memory, which cost him eight talents.

SCYLURUS, the Scythian, having fourfcore fons, defired nothing fo much as to bring them up in the love of each other: and, to shew them how invincible fuch a concord would render them, as he lay on his death-bed he called them around him, and giving to each of them a bundle of javelins, bade them try if they could break the bundles. The young men having attempted, and declaring it impracticable, Scylurus untied the bundles in their presence, broke the javelins one by one with the greatest ease, and from thence took occasion thus to address his children: "Behold, my sons, your strength while linked together in the bonds of amity: on the contrary, how weak, and what an easy prey you must be, when separated in your

interests by discord and sedition!"

As one of the water-bearers at the fountain of the Fauxbourg St. Germain in Paris was at his usual labours in August 1766, he was taken away by a gentleman in a splendid coach, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he made a considerable fortune. On his return to France he had made enquiry respecting his family; and hearing that he had only one brother alive, and that he was in this humble condition of a water-bearer, he sought him out, embraced him with great affection, and brought him to his house, where he gave him bills for upwards of a

thousand crowns per annum.

THE learned and pious Bishop Hall tells us, in his " Specialities," that, instead of being sent to the university when a boy, he was very near being placed for education under a private tutor at Leicester: but his elder brother having occasion to go to Cambridge about this time, and waiting upon a fellow of Emanuel College, the latter, on hearing of the diversion of old Mr. Hall's former purposes from the university, importunately diffuaded him from that new course, professing to pity the loss of such good hopes. der brother, moved with these words, on his return home fell upon his knees to his father, and befought him to alter so prejudicial a resolution, and not suffer the young man's hopes to be drowned in a shallow country channel, but revive his first intentions for Cambridge; adding, in the zeal of his affection, that if the chargeableness of that course were the hindrance, he should be rather pleased to sell part of that land which, in the order of nature, he was to inherit, than to abridge his brother of so happy a means to perfect his education. This very uncommon and amiable instance of generosity had its due effect; and the world sufficiently knows the success and blessing which attended it, through the excellent labours of

this eloquent and devout prelate.

THE father of that eminent lawyer Mr. Serjeant Glanvill had a good estate, which he intended to settle on his eldest son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the Serjeant, who was his fecond fon. Upon the father's death, the eldeft, finding that what he had before confidered as the mere threatenings of an angry old man, were now but too certain, became melancholy, which by degrees wrought in him fo great a change, that what his father could not prevail in while he lived, was now effected by the feverity of his last will. His brother, observing this, invited him, together with many of his friends, to a feast; where, after other dishes had been served up, he ordered one, which was covered, to be fet before his brother, and defired him to uncover it; upon his doing which, the company, no less than himself, were surprised to find it full of writings: and still more, when the Serjeant told them, "that he was now doing what he was fure his father would have done had he lived to fee the happy change which they now all law in his brother; and therefore he freely restored to him the whole estate."

In the year 1585, the Portuguese carracks sailed from Lisbon to Goa, a very rich and slourishing colony of that nation in the East Indies. On board of one of these vessels were no less than 1200 souls, ma-

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riners, passengers, priests, and friars. The beginning of the voyage was prosperous; but not many days after, through the perverseness of the pilot, the ship struck on a rock, and instant death began to stare them in the face. In this diffress the captain ordered the pinnace to be launched; into which having toffed a fmall quantity of biscuit, and some boxes of marmalade, he jumped in himself, with nineteen others, who, with their fwords, prevented the coming of any more, left the boat should fink. Thus scantily equipped, they put off into the great Indian Ocean, without a compass to steer by, or any fresh water but what might happen to fall from the heavens, whose mercy alone could deliver them. At the end of four or five days the captain died with fickness; and they were obliged, to prevent confusion, to elect one of their company to command them. This person proposed to them to draw lots, and cast every fourth man over-board, their small stock of provision being now fo far fpent as not to be fufficient, at very fhort allowance, to fustain life above three days longer. this they agreed; fo that there were four to die out of their unhappy number, the captain, a friar, and a carpenter, being exempted by general confent. The lots being cast, three of the first submitted to their fate, after they had confessed and received absolution. The fourth victim was a Portuguese gentleman that had a younger brother in the boat; who, feeing him about to be thrown overboard, most tenderly embraced him, and with tears befought him to let him die in his room; enforcing his arguments by telling him, "that he was a married man, and had a wife and children at Goa, besides the care of three sisters, who absolutely depended upon him for support; whereas himself was fingle, and his life of no great importance:" he therefore conjured him to fuffer him

to supply his place, affuring him that he had rather die for him than live without him. The elder brother, aftonished, and melting with his generosity, replied, "that, fince the Divine Providence had appointed him to fuffer, it would be wicked and unjust to permit any other to die for him, but especially a brother to whom he was so infinitely obliged." The younger, however, perfifting in his refusal, would take no denial, but, throwing himself on his knees, held his brother so fast that the company could not disengage him. Thus they disputed a while; the elder bidding him be a father to his children, and recommending his wife and fifters to his protection; but all he could fay could not make the younger defift. This was a scene of tenderness that must fill every humane breast with pity. At last the constancy of the elder brother yielded to the piety of the other, and fuffered the gallant youth to supply his stead; who, being cast into the sea, and a good swimmer, soon got to the stern of the pinnace, and laid hold of the rudder with his right hand. This being perceived by one of the failors, he cut off the hand with his fword. The youthdropping into the fea, prefently rofe again, and regained his hold with his left hand, which received the same fate by a second blow. Thus dismembered of both hands, he made a shift, notwithstanding, to keep himself above water with his feet, and two stumps, which he held bleeding upwards. This moving spectacle so excited the pity of the whole company, that they cried out, "He is but one man; let us endeavour to fave him!" Accordingly he was taken into the boat, where he had his hands bound up as well as the place and circumstances would admit. They then continued rowing all night; and the next morning, when the fun rose (as if Heaven would reward the gallantry and piety of this young

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young man,) they descried land, which proved to be the mountains of Mozambique in Africa, not far from a Portuguese colony: thither they all safe arrived, where they remained till the next ship from Lisbon passed by, and carried them to Goa. At that city Linschoten, a writer of good credit, assures us he himself saw them land, supped with the two brothers that very night, and had the story from their own mouths.

TITUS, the Roman Emperor, who was called, for his virtues, "the delight of mankind," bore such a brotherly affection towards Domitian, that though he knew he had spoken irreverently of him, and had solicited the army to rebellion, yet he never treated him with the less love or respect even on that account, nor would suffer others to do so; but called him his partner and successor in the empire; and sometimes, when they were alone together, he besought him not only with earnest entreaties, but with tears, that he would bear the same brotherly love towards him, as he always had and should ever find from him.

DURING the war with Antiochus, the province of Afia fell to the lot of Lucius, the brother of Scipio Africanus; but the Senate, not thinking his abilities adequate to the charge, feemed inclinable rather to commit the conduct of the war to Caius Lælius, his colleague, with whom his brother Africanus was in the most intimate friendship. But no sooner had the latter heard of their deliberation, than he earnestly befought the Senate not to transfer the province, though it were to Lælius himself, which had fallen by lot to his brother; promising, at the same time, that he would accompany Lucius into Asia, and serve with him in quality of his legate. Thus the elder brother fostered and supported the younger; the valiant defended the weak; and so aided him with his counfel, counsel, that at length Lucius returned to his country triumphant, and was crowned with the glorious sur-

name of Scipio Afiaticus.

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HENRY, King of Arragon and Sicily, left at his death his only fon John, a child of two-and-twenty months old, whom he entrusted to the care and fidelity of his brother Ferdinand. This prince was a man of great virtue and merit, and therefore the eyes of the nobles and people were fixed upon him; and not only in private discourses, but in the public assemblies, he had the general voice and confent to be chosen King of Arragon. With unshaken magnanimity, however, he remained deaf to these offers; alledged and afferted the right of his infant nephew, and the custom of the country, together with his dying brother's last will, "which (faid he) you are bound the rather to maintain by how much the more incapable the young prince is to do it." His words, notwithstanding, had not the effect he wished, and the asfembly adjourned for that day. Soon after they met again, in hopes that, having had time to consider of it, he would now accept their fuffrages. Ferdinand, apprised of their purpose, prepared himself for their reception, caused the little child to be clothed in royal robes, and, having hid him under his garments, went and took his feat in the affembly. Upon which the master of the horse, by order of the States, coming up, and asking him, "Whom, O Ferdinand, is it your pleasure to have declared our king?" the generous prince, with a sharp look, and solemn tone, replied, "Whom but John, the son of our brother?" Having faid this, he immediately took the infant from under his robe, and, lifting him upon his shoulders, with a loud voice, cried, "God fave King John!" Then fetting down the child, and commanding the royal banners to be displayed, he cast himself first to

the ground before him; and all the rest, moved by his

illustrious example, did the like.

Timoleon, the Corinthian, is a noble pattern of fraternal love; for being in a battle with the Argives, and feeing his brother fall down dead with the wounds he had received, he inftantly leapt over his dead body, and with his shield protected it from insult and plunder; and though forely wounded in this generous enterprize, he would not by any means retreat to a place of safety, till he had seen the corpse carried off the field by his friends. How happy for Christians would they imitate this Heathen, and as tenderly screen from abuse and calumny the wounded reputation or dying

honour of an absent or defenceless brother!

Two brothers, named Chærephon and Chærecrates, had quarreled with each other; and Socrates, being acquainted with them, was folicitous to restore their amity. Meeting, therefore, with Chærecrates, he thus accosted him: " Is not friendship the sweetest solace in adversity, and the greatest enhancement of the bleffings of prosperity?" " Certainly it is," replied Chærecrates; "because our forrows are diminished, and our joys increased, by sympathetic participation." "Amongst whom, then, must we look for a friend?" faid Socrates. "Would you fearch amongst strangers! They cannot be interested about you: Amongst your rivals? They have an interest in opposition to yours: Amongst those who are much older or younger than yourself? Their feelings and pursuits will be widely different from yours. Are there not, then, fome circumstances favourable, and others effential, to the constitution of friendship? "Undoubtedly there are," answered Chærecrates. "May we not enumerate," continued Socrates, "amongst the circumstances favourable to friendship, long

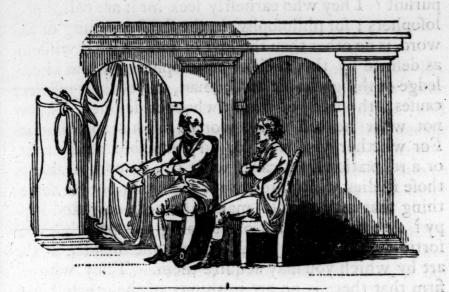
long acquaintance, common connections, fimilitude of age, and union of interest?" " I acknowledge," faid Chærecrates, "the powerful influence of these circumstances: but they may subsist, and yet others be wanting, that are effential to mutual amity." And what," faid Socrates, "are those essentials which are wanting in Chærephon?" "He has forfeited my esteem and attachment," answered Chærecrates. "And has he also forfeited the esteem and attachment of the rest of mankind?" continued Socrates. he devoid of benevolence, generofity, gratitude, and other focial affections?" "The gods forbid," cried Chærecrates, "that I should lay such a heavy charge upon him! His conduct to others, I believe, is irreproachable; and it wounds me the more, that he should fingle me out as the object of his unkindness." "Suppose you have a very valuable horse," resumed Socrates, "gentle under the treatment of others, but ungovernable when you attempt to use him, would you not endeavour, by all means, to conciliate his affection, and to treat him in the way most likely to render him tractable? Or if you have a dog, highly prized for his fidelity, watchfulness, and care of your flocks; who is fond of your shepherds, and playful with them, and yet fnarls whenever you come in his way, would you attempt to cure him of this fault by angry looks or words, or any other marks of refentment? You would furely purfue an opposite course with him. And is not the friendship of a brother of far more worth than the services of a horse, or the attachment of a dog? Why then do you delay to put in practice those means which may reconcile you to Chærephon i" " Acquaint me with those means," answered Chærecrates, " for I am a stranger to them." "Answer me a few questions," said Socrates. "If you defire that one of your neighbours should invite C 4 you

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you to his feast, when he offers a sacrifice, what course would you take?" "I would first invite him to mine." " And how would you induce him to take the charge of your affairs when you are on a journey?" "I should be forward to do the same good office to him in his absence." "If you be solicitous to remove a prejudice which he may have conceived against you, how would you then behave towards him?" should endeavour to convince him, by my looks, words, and actions, that fuch prejudice was ill-founded." And if he appeared inclined to reconciliation, would you reproach him with the injustice he had done you?" "No," answered Chærecrates, "I would repeat no grievances." Go," faid Socrates, " and pursue that conduct towards your brother which you would practise to a neighbour. His friendship is of inestimable worth; and nothing is more delightful to the gods, than for brethren to dwell together in unity."





EARLY APPLICATION TO WISDOM.

SENTIMENTS.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee: She shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."

CICERO (than whom no man was a better judge, for no man more earnestly sought, or better understood, the true nature of wisdom; no man, I mean, of the heathen world) has given nearly this definition of wisdom. "What (says he) is more desirable than wisdom; what more excellent in itself; what more useful to man, or more worthy his C 5

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pursuit? They who earnestly seek for it are called philosophers; for philosophy, in the strict meaning of the word, is no other than the love of wisdom; but wisdom, as defined by the ancient philosophers, is the knowledge of things divine and human, and of their efficient causes; the study of which whoever despises, I know not what he can think worthy of his approbation. For whether you feek for an agreeable amusement, or a relaxation from care, what can be comparable to those studies which are always searching out for something that may tend to make life more easy and happy? Are you defirous of learning the principles of fortitude and virtue? This, or none befide, is the art by which you may acquire them. They who affirm that there is no art in things of the greatest moment, while nothing, even the most trifling, is attained without the aid of art, are men of no reflection, and guilty of the groffest error: but if there is any science of virtue, where shall it be learned, if not in the school of this wisdom?"

An ignorant, idle man, is a dead weight on fociety; a wicked, profligate man, is a peft, is a nauifance to fociety: but a wife and virtuous man, who labours by all means in his power to advance the universal good, to improve the knowledge and the happiness of mankind, is at once an ornament to his nature, and a bleffing to the community; a good planet, shining with a benign influence on all around him; the truest resemblance of his God, whose goodness is continually displaying itself through the whole extent of being, and, like that God, seeking pleasure in conferring good, and feeling happiness according to the degree in which he communicates it.

EXAMPLES.

EXAMPLES.

ANTISTHENES being asked, what he got by his learning, answered, "That he could talk to himfelf, could live alone, and needed not go abroad and be beholden to others for delight." The same person desired nothing of the gods to make his life happy, but the spirit of Socrates; which would enable him to bear any wrong or injury, and to continue in a quiet

temper, whatever might befal him.

COUNT Oxenstiern, the Chancellor of Sweden, was a person of the first quality, rank, and abilities, in his own country, and whose care and success, not only in the chief ministry of affairs there, but in the greatest negotiations of Europe, during his time, rendered him no less considerable abroad. After all his knowledge and honours, being vifited in his retreat from public business by Commissioner Whitelocke, our ambassador to Queen Christina, at the close of their conversation, he said to the ambassador, "I, Sir, have feen much, and enjoyed much of this world; but I never knew how to live till now. thank my good God, who has given me time to know him, and likewise myself. All the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading of this bleffed book, (laying his hand on the bible.) You are now, Sir, (continued he,) in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you. Then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world in the good spirit of God, and in reading his facred word, than in all the courts and

all the favours of princes."

THE Romans, we are told, built their Temple of Virtue immediately before that facred to Honour, to teach that it was necessary to be virtuous before being honoured. St. Augustine observes, that though these temples were contiguous, there was no entering that of Honour till after having passed through that of Virtue.

SENECA, after a ferious study of all the philosophy in his time in the world, was almost a Christian in his fevere reproofs of vice, and commendations of virtue. His expressions are sometimes divine, soaring far above the common sphere of heathen authors. How beautiful is that fentence of his in the Preface to his Natural Questions: "What a pitiful thing would man be, if his foul did not foar above these earthly things!" And though he was fometimes doubtful about the future condition of his foul, yet he tells his dear Lucilius with what pleasure he thought of its future blifs; and then goes on to argue, that the foul of man hath this mark of divinity in it, that it is most pleased with divine speculations, and converses with them as with matters in which it is most nearly concerned. "When this foul (faith he) hath once viewed the vast dimensions of the heavens, it despises the meanness of its former little cottage. Were it not for these contemplations, it had not been worth our while to have come into this world, nor would it make us amends for any pains and care we take about this present life." At length he concludes his arguments with this remarkable reason for inferring the bleffedness of pious souls: "Let us not wonder that good men go to God after death, fince God vouchfafes to enter into them here, in order to render them good; for no foul can be good without him."

ALEXANDER

ALEXANDER the Great being asked why he honoured his master Aristotle more than Philip his father, he replied, "My father brought me down from
Heaven to earth; but my master made me reascend
from earth to Heaven." The one only gave him
life; the other instructed him how to live well.

THE Spartans, we find, paid a particular attention to the peculiar genius and disposition of their youths, in order the better to adapt them to fuch employments as were most suitable to their capacities, and wherein they might be most beneficial to fociety. Among them it was not lawful for the father himself to bring up his children after his own fancy. As foon as they were feven years old, they were all enrolled in feveral companies, and disciplined by the public. The old men were spectators of their performances, who often raifed emulations among them, and fet them at ftrife one with another, that by those early discoveries they might fee how their feveral talents lay, and, without any regard to their quality, dispose of them accordingly for the service of the commonwealth. By this means Sparta foon became the mistress of Greece, and famous through the whole world for her civil and military discipline.

AGESILAUS, king of Sparta, being asked, "what he thought most proper for boys to learn?" answered, "what they ought to do when they come to be men." Thus a wifer than Agesilaus hath inculcated: "Train up a child in the way he should go, and when he is

old he will not depart from it."

SIMONIDES, an excellent poet, the better to support himself under narrow circumstances, went the tour of Asia, singing from city to city the praises of their heroes and great men, and receiving their rewards. By this means having at last become wealthy, he determined to return to his own country by sea, being

being a native of the island Ceös. Accordingly he went on board a veffel, which had not been long on the voyage before a terrible tempest arose, and reduced it to a wreck in the midst of the sea. Upon this, some of the people packed up their treasures, others their most valuable merchandize, and tied them around their bodies, as the best means of supporting their future existence, should they escape the present dangers. But amidst all their solicitude, a certain inquisitive person observing Simonides quite inactive, and seemingly unconcerned, asked him, "What! don't you look after any of your effects?" " No (replied the poet calmly;) all that is mine is with me." Then fome few of them, and he among the rest, took to fwimming; and feveral got fafe ashore; while many more perished in the waves, wearied and encumbered with the burdens they had bound about them. To complete the calamity, some plunderers soon after came down upon the coast, and seized all that each man had brought away with him, leaving them naked. The ancient city of Clazomene happened to be near at hand, to which the shipwrecked people repaired. Here a certain man of letters, who had often read the verses of Simonides, and was his great admirer, hearing him one day speak in the market-place, enquired his name, and, finding it was he, gave him a welcome reception to his own house, and supplied him with clothes, money, and fervants to attend him; while the rest of the company were forced to carry a letter about this foreign city, fetting forth their case, and begging bread. The next day Simonides met with them in his walks, and thus addressed them: "Did I not tell you, my friends, that all which I had was with me? but you fee all that which you could carry away with you perished." Thus wisdom is proved to be the most

most durable possession, and the best security amidst

every want and trial.

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NICHOLAS BREAKSPEAR, who, on his advancement to the popedom, affumed the name of Adrian IV. was, in the early part of his life, reduced to the neceffity of submitting to servile offices for bread. He fludied in France, where, though he laboured under the pressures of poverty, he made a wonderful progress in learning. One day, on an interview with an intimate friend, he told him that all the hardships of his life were nothing in comparison to the papal crown; and, speaking of the disficulties and forrows he had experienced, he observed, "that he had been as it were strained through the alembic of affliction." This great and exemplary man was in fuch high veneration, that Frederick, King of the Romans, at an interview with him in Italy, condescended to hold the stirrup while he mounted his horse. He was the only Englishman that ever fat in the papal chair.

THOMAS, Earl of Dorfet, who lived in the reign of James I. may not only be ranked with the chief men of his age as a scholar and a statesman, but was, moreover, an admirable manager of his private fortune and of the public revenue. The former, indeed, he had been called to from the most substantial motives; for it feems he fucceeded early in life to an immense estate, which, as he thought it set him above economy, he lavished without care. However, in a few years, by means of his excessive magnificence and diffipation, he found himself involved in debt. The indignity of being on a certain day kept in waiting by an Alderman, of whom he had occasion to borrow money, opened his eyes, and made so deep an impression upon him, that he resolved from that moment to become a better œconomist. Accordingly, we are told, he managed his finances fo well, that he

was thought a proper person to succeed the Great Cecil, Lord Burleigh, as Lord High Treasurer of

England.

The famous Torquato Tasso, by his poem entitled Rinaldo, extended his reputation throughout all Italy, but greatly chagrined his father, who thought it might seduce him from studies more advantageous. Accordingly he went to Padua, where his son then was, to remonstrate against his apparent purpose of devoting himself to philosophy and poetry, and made use of many very harsh expressions; all which Tasso heard with a patience and tranquillity that made the old gentleman still more angry. At last, "Of what use (cried he) is that philosophy on which you value yourself so much?" "Sir (replied Tasso calmly) it has enabled me to endure patiently the harshness even of your reproofs."

SIR THOMAS SMITH, Secretary of State to Queen Elizabeth, a few months before he died, fent to his friends the Bishops of Winchester and Worcester, intreating them to draw up for him, out of the word of God, the plainest and best directions for making his peace with him; adding, "That it was great pity men knew not to what end they were born into the world till they were just at the point of quitting

it."

VII. and lived in high efteem with Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth, having been a privy counfellor to each of the four last, and an accurate observer of all the various revolutions and vicissitudes of those times. When he lay on his death-bed he called his family together, and addressed them in the following terms: "Lo! here I have lived to see five princes, and have been a counsellor to sour: I have seen the most remarkable things

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in foreign parts, and been present at most state transactions for thirty years together: and I have learned
this, after so many years experience, "That Seriousness is the greatest Wisdom, Temperance the
best Physician, and a Good Conscience the best
Estate. And were I to live again, I would exchange
the court for a cloyster; my privy-counsellor's bustles
for an hermit's retirement; and the whole life I have
lived in the palace, for one hour's enjoyment of God
in my closet. All things else forsake me, except my
God, my duty, and my prayers."





ADVICE TO APPRENTICES.

SENTIMENTS.

Not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart: With good-will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

TIME is no longer your own, but your master's; therefore be careful not to idle or squander it away, but to improve every moment of it; that so you may not only sulfil the duties of your station, but gain such allowed hours as may be properly employed to your own emolument and satisfaction. There is nothing

nothing so valuable and important as time; the flying moments of it, once passed, are never to be retrieved. Ever mindful hereof, delay not the immediate performance of that which, the occasion slipped, you may perhaps never have it in your power to perform at all.

So must you be particularly careful of your trust. Your master's interests are become yours; you owe him the strictest fidelity; and if you are found deficient herein, you must never expect either confidence or character. Fidelity shews itself in words and actions, and may be diffinguished into truth in words, and integrity in deeds. Nothing is so dishonourable and difgraceful as lying, or a deviation from truth. It is always the mark of a mean and worthless spirit; a vice, God knows, which too early discovers itself in the human mind; and to discourage and eradicate which, no caution or attention can be too great or fevere. As it is founded in the worst principles, so it is productive of the greatest evils; being not only extremely vicious and faulty in itself, but generally the introduction to and cloak for other faults and vi-Simply to lie, is an offence; to lie in order to conceal a fault, is a double offence; but to lie with a malicious purpose, with a view to injure or prejudice others, is an offence aggravated tenfold, and truly diabolical; an indication of the most corrupt and abandoned heart: and the mischief of it is, that they who indulge themselves in the practice at all, generally are led on by the father of lies to the very excess of it. Never therefore, in a smaller or greater matter, fuffer your lips to deviate from the truth; speak it honestly, openly, and without reserve: you cannot conceive how eafily the mind is corrupted by the flightest indulgence in falshood, by the least licence given to little mean refervations, equivocations, and mental chicaneries. Be affured that a fault is always

always doubled by denying it; an open frank confession disarms resentment, and conciliates affection: such a regard to truth will gain you credit, and give you dignity. It is an high, it is an amiable character of any man, of a young man more especially, to say that his veracity is always to be depended upon; whereas the contrary is just as low and despicable. And if you accustom yourself to falshood, such will be your character; for the natural consequence of being caught in one lie is, that from that time whatever you shall say will be received with doubt or suspicion. And I would ask, Can there be any thing more disgraceful than to stand in such a light amongst your fellow-creatures, as to have your words despised and unregarded, and even the truth you speak disbelieved?

There is great reason to presume, that those who are conscientious in their words will be so in their actions; that they will shew the same regard to truth in the one as in the other: this is indispensibly requi-The least temptation to fraud must never be fuffered to remain a moment in your hearts; dishonesty will blast your reputation, and all your hopes; and it will still be the worse in you, to whom your master entrusts the care of his property; for a breach of trust is ever the highest aggravation of an offence. Always therefore consider youself as entrusted with the charge of your master's property; consider it as most facred; and while you never allow in yourfelf a fingle thought of embezzling or injuring it, never permit yourfelf to connive at fuch practices in others. Next to the being vicious ourselves, is the consenting to, or conniving at, vice in others; and he is not far from falling into the fame fin, who can fee it with unconcern, or without reproof in another. Not that I would have you bufy and pragmatical, ready at all turns to whisper idle stories in the ears of your superriors:

riors: this will certainly render you extremely odious and difgusting to those who are upon a level with you; your life will become uneasy; and your own

conduct will be most scrupulously examined.

You owe to your master, and indeed to yourself, industry and close application to business. He expects it from you as his right; and you will do well to give it, not only for that reason, but for your own sake also; because thus you will not only improve in the proper knowledge of that business which you are apprenticed to learn, but will preserve yourself from the numberless dangers attendant upon idleness. Every thing is possible to industry; and it will be very difficult to produce any instances of men who, joining strict honesty to continued industry, have failed of their due success in this world.

In short, in this, and in all the other instances of your duty to your master, let one general rule ever have its due insluence on your conduct, and it will always direct you right: "Consider his interests and welfare as your own." Thus, as a son with a father, you will never injure or see him injured: on the contrary, sensible of your duty to him and to your God, you will study to act your part with sidelity, recommending yourself, by such conduct, at once to your earthly and your Heavenly Master.

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EXAMPLES.

Solon, the Athenian Legislator, enacted, that the son-should not relieve his father when he was old, except he had brought him up to some occupation; and this he did, that all persons might have some honest trade, by their skill and industry in which the community might be benefited, and themselves and their families maintained. He ordered also, that the Council

Council of Areopagus should enquire how every man

lived, and punish all who were found idle.

The Egyptians enjoined all men to be of some trade; and a law was made by Amasis, one of their Kings, that every man once a year should give an account how he lived; and that the person who could not shew by what means he maintained himself, should be put to death.

Among the Turks, every man must be of some trade, the Grand Signior himself not excepted. Mahomet the Great, who conquered Greece, learned the art of a carver, and used to make wooden spoons.

Those who neglect the duties of their profession, whatever it may be, are exposed to the greatest danger. An honest man's heart is in his business: when he quits it, it is as a fish quits its element, for recretion, or from necessity; but he soon returns to it again.

THE Archbishop of Cambray makes Telemachus declare, that though he was young in years, he was old in the art of knowing how to keep both his own "When my father (fays and his friends' fecrets. the prince) went to the fiege of Troy, he took me on his knees, and after embracing and bleffing me, as he was furrounded by the nobles of Ithaca, "O my friends! (faid he) into your hands I commit the education of my fon; if you ever loved his father, shew it in your care towards him; but, above all, do not omit to form him just, fincere, and faithful in keeping a fecret." These words of my father (fays Telemachus) were continually repeated to me by his friends in his absence, who made no scruple of communicating to me their uneafiness at seeing my mother furrounded with lovers, and the measures they defigned to take on that occasion." He adds, that he was fo gratified by being thus treated like a man, and by the confidence reposed in him, that he never abufed it: nor could all the infinuations of his father's rivals ever get him to betray what was committed to

him under the feal of fecrecy.

"THERE is nothing (fays Plato) fo delightful as the hearing or the speaking of truth." For this reafon it is, that there is no conversation so agreeable as that of a man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. An advocate once pleading the cause of his client at Rome, before one of the prætors, could only produce a fingle witness in a point where the law required the testimony of two persons; upon which the advocate infifted on the integrity of the person whom he had produced: but the prætor told him, that where the law required two witnesses, he would not accept of one, though it were Cato himself. Such a speech from a person who sat at the head of a court of justice, and while Cato was still living, shews us more than a thousand examples, the high reputation this great man had gained among his contemporaries on account of his fincerity.

As I was fitting (fays an ancient writer) with some senators of Bruges, before the gate of the Senatehouse, a beggar presented himself to us, and with sighs and tears, and many lamentable gestures, expressed to us his miserable poverty, and asked our alms; telling us, at the same time, that he had about him a private maim, and a secret mischief, which very shame restrained him from discovering to the eyes of men. We all, pitying the case of the poor man, gave him each of us something, and departed. One, however, amongst us, took an opportunity to send his servant after him, with orders to enquire of him what that private infirmity might be, which he found such cause to be ashamed of, and was so loth to discover. The servant overtook him, and delivered his com-

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mission; and, after having diligently viewed his face breaft, arms, legs, and finding all his limbs in apparent foundness, "Why, friend (faid he) I fee nothing whereof you have any fuch reason to complain." "Alas, Sir! (said the beggar) the disease which afflicts me is far different from what you conceive, and is fuch as you cannot discern: yet it is an evil which hath crept over my whole body; it has passed through my very veins and marrow, in such a manner, that there is no member of my body that is able to work for my daily bread. This difease is by fome called idleness, and by others sloth. The fervant, hearing this fingular apology, left him in great anger, and returned to his mafter with the above account; but, before the company could fend again to make further enquiry after him, the beggar had very prudently withdrawn himself."

ACTION, we are affured, keeps the foul in constant health; but idleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an encumbrance to fociety, and a burden to himfelf. When the Roman historians described an extraordinary man, it generally entered into his character, as an effential, that he was incredibili industria diligentia, industria diligentia singulari-" of incredible industry, of fingular diligence and application." And Cato in Sallust informs the Senate, that it was not so much the arms, as the industry, of their ancestors, which advanced the grandeur of Rome, and made her miltress of the world. Similar to which is the observation of Solomon—" Seeft thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

CÆPIO was adjudged to death for some offence in the reign of Augustus Cæsar; but his servant, in the night-

night-time carried him in a cheft out of Rome, and brought him by repeated nocturnal journies, from Ostia to the Laurentine Fields, where was his father's villa. Afterwards, in order to be at a farther distance from danger, they took ship; but being forced back by a tempest, and driven on the coast of Naples, the servant was there apprehended, and brought before the Centurion, who put him to a strict examination. Every art, however, was inessectual to warp him from his duty; nor could he be prevailed on, either by bribes or menaces, to make any disco-

very of his master's retreat.

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MICITHUS, domestic of Anaxilaus, King of the Rhegini, was left by his dying master to govern his kingdom, and superintend his children during their minority. Throughout his viceroyship he behaved himself with such clemency and justice, that the people faw themselves happily placed under a person, whose quality was neither unfit to bear rule, nor too mean for the high post he occupied: and yet, when the children of Anaxilaus came of age, he immediately devolved the power into their hands, and at the fame time transferred to them the treasures which by his economy he had accumulated; accounting himfelf merely as their guardian and truffee; while, for his own part, content with a small pittance, he retired to Olympia, and there lived in the private enjoyment of respect, security, and the noble testimony of a faithful and upright conscience.

THE following, we are informed, is a true relation of an event which happened in a neighbouring state not many years ago. A jeweller, a man of good character and considerable wealth, having occasion, in the way of business, to travel at some distance from the place of his abode, took along with him a servant. He had with him some of his best jewels, and a large

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fum of money, to which his fervant was likewife pri-The master having occasion to dismount on the road, the fervant watched his opportunity, took a pistol from his master's faddle, and shot him dead on Then rifling him of his jewels and money, the fpot. and hanging a large stone to his neck, he threw him into the nearest canal. With this booty, he made of to a diffant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade, in a very low way at first, that his obscurity might screen him from observation; and, in the course of many years seemed to rise up by the natural progress of business, into wealth and confideration; fo that his good fortune appeared at once the effect of industry, and the reward of virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family; and, by laying out his hidden stores discreetly, as he faw occasion, and joining to all an universal affability, he was at length admitted to a share of the government of the town, and rose from one post to another, till at last he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and judge; till, one day, as he fat on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full; the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the President of the Court (which happened to be himself) in great suspense. Meanwhile he appeared to be in unufual diforder and agitation of mind; his colour changed often: at length he arose from his feat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small aftonishment of all present. "You

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ee before you (faid he, addressing himself to those who had sat on the bench with him) a striking interaction of the just awards of Heaven, which this day, ster thirty years concealment, presents to you a great-reciminal than the man just now found guilty." Then he made an ample confession of his heinous of-ence, with all its peculiar aggravations: "Nor can," continued he, "feel any relief from the agonies of an awakened conscience, but by requiring that ustice be forthwith done against me in the most public and solemn manner." We may easily suppose the mazement of all, especially his fellow judges. They coordingly proceeded, upon his confession, to pass entence upon him, and he died with all the symptoms.

f a penitent mind. A MAN who gains a precarious livelihood by unwful practices never enjoys a truly quiet moment: is conscience is continually preying upon his mind, nd he feels himself under incessant apprehensions nd fears. He is afraid to lie down in his bed, fearing e may be seized before morning; he is afraid to stir ut in the day-time, and thinks himself suspected by very eye; he is afraid to be in company; he is afraid be alone: and yet he cannot refrain from his vicius pursuits; temptation, especially in youth, has such prevailing power over the human mind. Be alays affured, that no acquisitions of guilt can commate the loss of that solid inward comfort of mind, hich is the fure companion of innocence and virtue; or can it in the least counterbalance the evil of that, pror and anxiety, which, in their room, guilt alays introduces into the bosom.

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Scipio the younger, when only twenty-four years age, was appointed by the Roman Republic to the mmand of the army against the Spaniards. Soon ter the conquest of Carthagena, the capital of the

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empire, his integrity and virtue were put to the following exemplary and ever-memorable trial, related by historians, ancient and modern, with universal applause. Being retired into his camp, some of his officers brought him a young virgin of fuch exquisite beauty, that she drew upon her the eyes and admira-The young conqueror started from his tion of all. feat with confusion and surprize; and, like one thunder-struck, seemed to be robbed of that presence of mind and felf-possession so necessary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his straggling spirits, he enquired of the beautiful captive, in the most civil and polite manner, concerning her country, birth, and connections; and finding that she was betrothed to Celtiberian prince, named Allucius, he ordered both him and the captive's parents to be fent for. The Spanish prince no sooner appeared in his presence, than, even before he spoke to the father and mother Scipio took him aside, and, to remove the anxiety he might be in on account of the young lady, he addre fed him in these words: "You and I are young which admits of my speaking to you with more berty. Those who brought me your future spouse, a fured me at the same time that you loved her with ex treme tenderness, and her beauty left me no room Upon which, reflecting that if, like you I had thought of making an engagement, and wer not wholly engroffed with the affairs of my country I should myself desire that so honourable and laudable a passion might find favour, I therefore think myse happy in the present conjuncture to do you service Though the fortune of war has made me your Maste I desire to be your Friend. Here is your wife; tal her, and may the Gods bless you with her! On thing, however, I would have you be fully affured

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that she has been amongst us as she would have been in the house of her father and mother. Far be it from Scipio to purchase a loose and momentary pleasure at the expence of virtue, honour, and the happiness of an honest man! No; I have kept her for you, in order to make you a present worthy of you and me. The only gratitude I require of you, for this inestimable gift, is, that you will be a friend to the Roman people." Allucius's heart was too full to make him any answer; but, throwing himself at the General's feet, he wept aloud. The captive lady fell down in the same posture, and remained so till the aged father, overwhelmed with transports of joy, burst into the following words: "Oh, divine Scipio! the Gods have given thee more than human virtue. Oh, glorious leader! Oh, wondrous youth! does not that obliged virgin give thee, while thus praying to the Gods for thy prosperity, rapture infinitely above all the tranforts thou couldit have reaped from the possession of her injured person?" Such was Scipio; a soldier, a youth, an heathen! nor was his virtue unrewarded. Allucius, charmed with fuch magnanimity, liberality, and politeness, went into his own country, and published, on all occasions, the praises of his generous and humane victor; crying out, "that there was come into Spain a young hero like the Gods; who conquered all things less by the force of his arms, than by the charms of his virtue, and the greatness of his beneficence." Upon this report (continues the historian) all Celtiberia submitted to the Romans; and Allucius returned in a short time to Scipio, at the head of 1400 chosen horse, to facilitate his futue conquests: and, to render the marks of his gratitude still more durable, Allucius caused the action above related to be engraven on a filver shield, which he presented to Scipio; a present infinitely more inestimable

This shield, which Scipio carried with him when he returned to Rome, was lost in his passing the Rhone, with part of the baggage: it continued in that river till the year 1665, when some sishermen sound it; and it is said to have been in the cabinet of the late

unhappy French King, Louis XVI.

PERRIN lost both parents before he could articulate their names, and was obliged to a charity-school for his education. At the age of fifteen he was hired by a farmer to be a shepherd, in a neighbourhood where Lucetta kept her father's sheep. They often met, and were fond of being together. Five years thus passed, when their sensations became more seri-Perrin proposed to Lucetta to demand her from her father: she blushed, and confessed her willingnefs. As fhe had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. You want to marry my daughter, said the old man. Have you a house to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin; it won't do. But, replied Perrin, I have hands to work: I have laid up twenty crowns of my wages, which will defray the expence of the wedding: Ill work harder, Well, faid the old man, you are and lay up more. young, and may wait a little: get rich, and my daughter is at your fervice. Perrin waited for Lucetta's returning in the evening. Has my father given you a refusal, cried Lucetta? Ah, Lucetta, replied Perrin, how unhappy am I for being poor! But I have not lost all hopes: my circumstances may change for the better. As they never tired of conversing together, the night drew on, and it became dark. Perrin making a false step, fell on the ground. He found a bag, which was heavy. Drawing toward a light

light in the neighbourhood, he found that it was filled with gold. I thank Heaven, cries Perrin, in a transport, for being favourable to our wishes. will fatisfy your father, and make us happy. their way to her father's house, a thought struck "This money is not ours: it belongs to fome stranger; and perhaps this moment he is lamenting the loss of it: let us go to the vicar for advice: he has always been kind to me." Perrin put the bag into the vicar's hand, faying, that at first he looked on it as a providential present to remove the only obstacle to their marriage; but that he now doubted whether he could lawfully detain it. vicar eyed the lovers with attention : he admired their honesty, which appeared even to surpass their affection. Perrin, said he, cherish these sentiments: Heaven will bless you. We will endeavour to find out the owner: he will reward thy honesty: I will add what I can spare: you shall have Lucetta. The bag was advertised in the newspapers, and cried in the neighbouring parishes. Some time having elapsed, and the money not demanded, the vicar carried it to Perrin. "These twelve thousand livres bear at present no profit: you may reap the interest at least. Lay them out in such a manner, as to enfure the fum itself to the owner, if he shall appear." A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family af-They lived in perfect cordiality; and two children endeared them still the more to each other. Perrin one evening, returning homeward from his work, saw a chaise overturned with two gentlemen in it. He ran to their affistance, and offered them every accommodation his small house could afford. This spot, cried one of the gentlemen, is very fatal to to me. Ten years ago, I lost here twelve thousand Perrin listened with attention. What fearch made you for them? faid he. It was not in my power, replied the stranger, to make any fearch. I was hurrying to Port l'Orient to embark for the Indies, for the vessel was ready to fail. Next morning, Perrin shewed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. "All these are your property," addressing the gentleman who had loft the bag: "The money fell into my hands; I purchased this farm with it; the farm is your's. The vicar has an instrument which secures your property, though I had died with. out feeing you." The stranger read the instrument with emotion: he looked on Perrin, Lucetta, and the children. Where am I, cried he, and what do I hear? What virtue in people so low! Have you any other land but this farm? No, replied Perrin; but you will have occasion for a tenant, and I hope you will allow me to remain here. Your honesty deferves a better recompence, answered the stranger; my fuccess in trade has been great, and I have forgot my loss. You are well entitled to this little fortune: keep it as your own. What man in the world would have acted like Perrin? Perrin and Lucetta shed tears of affection and joy. "My dear children, (faid he,) "kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorfe." Thus was honesty rewarded. Let those who desire the reward practise the virtue.



ON BAD COMPANY.

SENTIMENT.

Evil communications corrupt good manners.

ALL nature loves and feeks fociety: even the animals, which are not of the most ferocious and untameable kind, delight to herd together, and feel a satisfaction in each other's presence. Man, peculiarly formed for society, has no joy in absolute solitude: Cut off from his fellow-creatures, so far is he from partaking of the pleasures of life, that he finds it extremely difficult to support his being. From society proceed all the refined comforts and superior enjoyments of life; and from society (so very much mixed are all human blessings) proceed the greatest dangers and evils of life. 'Tis unpleasing to think, that from our chief advantages our greatest evils.

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should flow; but this is not the only instance wherein the observation holds good. Society you must, you will have: good fociety is not less difficult to attain, than it is advantageous when attained: evil fociety, as common as the air, is as blafting to the manners as that air, when it bears on its noxious wings pestilence and disease. The choice of bad company evidently proves a bad disposition of mind. "Tell me with whom you go," fays the proverb, " and I will tell you what you are." Free fociety is a matter of absolute choice, and, like another alliance, can never be contracted without confent of parties. Like univerfally afforts with like; and it is as impossible for a virtuous mind, desirous of improvement, and studious to excel in duty, to take pleasure in the company of idle, ignorant, and vicious persons, as it is for the two greatest contraries in nature to unite. Where the fentiments, the conversation, the pursuits, totally disagree, what but strife and contention can enfue? Is it probable that persons thus diffentient, will delight to affociate merely to jar and contend? Far different is the end and defign of focial intercourse. Indeed, the matter wants very little proof: the choice of bad companions is as infallible a proof of a bad mind, as the choice of bad, trifling, and unimproving books, would be of a depraved tafte in the man who had a large and excellent library of the best and most improving authors around him, whence to make his election.

EXAMPLES.

"ART thou any kind of tree?" (said an eastern Sage to a lump of odoriferous earth, which he picked up in a grove.) "Thou charmest me with thy perfume?" It answered him, "I am only a vile piece of

of earth; but I dwelt for some time with the rose." One of our Poets has prettily conveyed this sentiment, by observing,

" Who can travel through th' Arabian groves,

" And not bear thence some fragrance?"

THE Divine Mercy had inspired a vicious man to request admission into a society of Sages, whose morals were holy and pure. He obtained what he earnestly defired: the constant example of their virtues deeply affected him. He could not be taught a better lesson. He made no delay to imitate them, and to relinquish his former ill habits. He became just, sober, patient, laborious, beneficent, amiable. His good works could not be contradicted; but odious motives were attributed to them; and though his actions were commended, his person was not beloved or esteemed. In short, most people seemed inclined to pass their judgment upon him, from what he had been, not from what he was. This injustice pierced him with forrow: he shed tears in the bosom of an old and venerable friend, whom he knew to be just and humane. "My fon," faid the Sage to him, "thou art of more worth even than thy reputation: give God thanks for it. Happy is the man who can fay, "my enemies and my rivals censure in me the vices which I no longer retain." What fignifies it, if thou art but good, that others perfecute thee as a wicked man? Hast thou not for thy consolation two clear-fighted witnesses of thy actions; God, and thine own Conscience?"

THE Royal Poet observes, with respect to our associates in life, "With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect: With the clean, thou shalt be clean; and with the froward,

thou shalt learn frowardness."

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THE following is related by a writer of undoubted reputation. Speaking of Prince Eugene of Soiffons, he observes, "All those qualifications and endowments that can procure love and efteem shone conspicuous in this young Prince. A graceful person, the most engaging affability and sweetness of temper, a quick understanding, an heroic ardour, a skill in the sciences, and other parts of polite literature, (which was the more extraordinary in a Prince then but fifteen years of age,) united to justify the exalted hopes conceived of him. He shewed a strong inclination to a military life, and at that early period was already inuring himself to it; so that, commonly, a bare board served him for a pillow. The King had taken the greatest care of his education, and suffered him to be ignorant of no branch of knowledge which might contribute to his future advancement.

"How great things were to be expected from a Prince of fuch endowments! disposed to the worthiest pursuits, and, closely applying himself to them, making a most happy progress. Alas! every pleasing expectation formed by him proved in the event vain! Bad companions infinuated themselves into his good esteem; bad examples found him unable to withstand them. When the vicious were his companions, their manners were no longer his abhorrence: by affociating with them, he foon became as abandoned as the worst of them; and in a few years, having lost his virtue, unhappily lost his life." There cannot be a stronger or more melancholy proof than this of the fatal influence which bad company and bad examples have over even the best cultivated and best disposed minds.

THE learned and pious Sir Matthew Hale, when a youth, was too much addicted to the fociety of some vicious people, which he did not break off till

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an alarming accident drove him from it. Being invited, with some other young students, to a merrymaking out of town, one of them during the caroufe called for fo much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them. present were not a little terrified, and did all they could to bring him to himself again. This particularly affected Mr. Hale, who went into another room, and shutting the door, fell on his knees, and prayed earnestly to God, both for his friend, that he might again be restored to life, and that himself might be forgiven for having countenanced fuch excesses. Moreover, he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale most religiously observed his vow till his dying day. It was this great man's refolution, drawn up by him in writing for his own private use, with regard to Company (among other articles of conduct,) to "do good to them; to use God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himfelf."

That ever-memorable instance of God's mercy, Wilmot Earl of Rochester, was in early life always much given to riot and licentiousness. During his travels, however, and those scenes at sea in which he was soon after engaged, his mind being better occupied, he had so entirely laid down his former intemperance, that, at his return, we are informed, he detested it. But falling again into company that loved those excesses, he was, though not without difficulty, and by many steps, brought back to it, and that in a shocking degree: For the natural glow of his fancy being inflamed by wine, made him so extrava-

gantly pleasant, that many, to be the more diverted by his humour, made it their study to engage him deeper and deeper in intemperance; and this at length fo entirely fubdued him, that (as he told Dr. Burnet, his historian) for five years together he was continually drunk: not indeed all the while under the vifible effect of it; but his blood was so inflamed, that he was not in all that time cool enough to be perfect-This led him to fay and do ly mafter of himself. many wild and unaccountable things; and by this, he faid, he had broken the firm constitution of his health, which once feemed fo strong that nothing was too hard for it; and he suffered so much in his reputation. that he almost despaired to recover it. This course of life, however, was not always equally pleafant to him. He had often fad intervals of fevere reflection upon it: and though at that time he had not these awakened in him from any deep principle of religion, yet the horror which nature excited in him (especially in some sicknesses) made him too easy to receive those ill and sceptical principles with which others endeavoured to possess him; so that he was soon brought to fet himself to secure and fortify his mind against religion, by dispossessing himself all he could of the belief or apprehensions of it. To complete his ruin, the licentiousness of his temper, with the briskness of his wit, disposed him to love the conversation of those who divided their time between lewd actions and irregular mirth: and thus he came at last to bend his wit, and direct his studies and endeavours, to support and strengthen those evil principles both in himfelf and others. At length God was pleafed in a very striking manner to bring him, by pain and forrow, and strong conviction, to repentance; during the course of which, he said to Bishop Burnet, " In what a condition shall I be, if I relapse after all this?" But

But added, "He trusted in the grace and goodness of God, and was resolved to avoid all those temptations, that course of life, and company, that were so likely to ensnare him; and he desired to live on no other account, but that he might, by the change of his manners, some way take off the high scandal his former behaviour had given." This the dying penitent uttered in various terms to his spiritual friend; with other expressions to some of his former companions which well became his state: giving them a charge to publish any thing concerning his conversion, which might be a means to reclaim others; "and praying God, that, as his life had done much hurt, so his death

might do fome good."

WHEN Marius was fent against the Cimbri, his foldiers durst not look the enemy in the face: their gigantic stature and barbarous aspect awed the Roman bravery. But when they had beheld these same barbarous Germans three days together from the camp, their spirits revived, their congealed courage began to circulate through every vein; they not only fought, but overcame the foe they had fo lately dread-Reverse the medal, and apply it to those connections in which the young and inexperienced are daily enlifted to their hurt; the effect is obvious and firiking. A youth educated in the principles of christianity, cannot at first think of the breach of a commandment without trembling and inward convultion: but then he flides into feemingly trivial commissions. The affociates of his unguarded hours strew every pitfall of pleasure with flowers. At first, a damp arises over his mind, and he almost inclines to doubt there is some error in his progress. He becomes uneasy for a while; yet, urged by example, continues his course, and at length conscience begins to flumber: its reproaches are faint, its stings scarcely perceptible:

perceptible: custom blunts the edge of restection; and, when once arrived at this pitch of insensibility, he hesitates not at many impleties which before were abhorrent to his nature. So true is that ancient aphorism, "Nemo repente fuit turpissmus;" No one becomes very wicked on a sudden. Negligence and distrust first unite to weaken the sacred fanction of God's commands, before men can presume to break them.

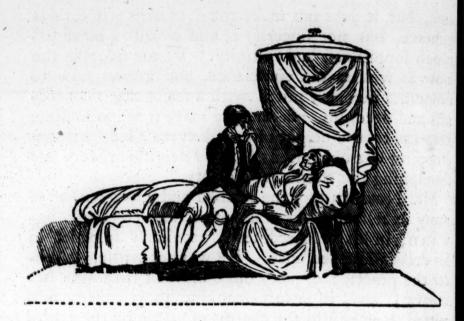
Eusebius was not one of those plodders who feem to disband all society, and to forswear conversation; who place virtue in fourness, and confound piety with spleen: No; he was free, easy, and cheerful; and never refused to partake of those festivities which recreate the mind, and refresh the body, without prejudice to the conscience. He lamented in silent indignation, to behold Christians living the lives of the lowest Pagans, and profaning the best religions with the foulest crimes. What pleasure (would he say) can any Christian take in those places where vice rides in triumph, and virtue groans in a dungeon; where goodness and decency lie under contempt, and irregularity receives applause; where the best actions are lampooned, and the worst glossed over or deisied by their short-sighted votaries? This consideration weaned Eusebius from the love of the world, and he withdrew into the country, there blending all the qualities of a gentleman fo handsomely with the duties of a Christian, that it was hard to judge whether his behaviour was more genteel, or more religious. was wont to fay, "Those lie under a great mistake, who fancy that virtue is an enemy to good breeding; that a man must turn off civility to become a saint; and exclude himself from the society of all men, in order to keep up a correspondence with his God. No, (continued he,) Christianity makes men honest, indeed,

deed, but it does not make them clowns; it forbids grimace, but not fincerity; and it puts a mean between foppishness and rusticity. Virtue smooths the brow as well as the conscience, and knows how to temperate innocent mirth with a seasonable reservedness and decorum. So that we may, if we so incline, keep up to the height of our duty to God, without dropping our obligations to good neighbourhood, and

abandoning the comforts of fociety."

Mr. Nelson too, the learned and pious author of many excellent books of devotion, was (fays Mr. Seward, in his "Anecdotes") peculiarly splended in his dress and appearance. He was not willing to render the practice of piety more difficult than was necessary; and, to attract mankind to goodness, submitted to embellish the charms of virtue by the graces of elegance. This gentleman is thought to have been the original from which Mr. Richardson drew the character of Sir Charles Grandison.





ON BAD BOOKS.

SENTIMENTS.

The flowers of eloquence, profusely pour'd O'er spotted vice, fill half the letter'd world; Wit, a true pagan, desies the brute, And lists our swine enjoyments from the mire: Can powers of genius exercise their page, And consecrate enormities with song?

"WORDS, (fays Mr. Addison,) are the transcript of those ideas which are in the mind of man: writing and printing are the transcript of words. As the Supreme Being has expressed, and, as it were, printed his ideas in the creation, men express their ideas in books; which, by this great invention

vention of latter ages, may last as long as the sun and moon, and perish only in the general wreck of nature. Books are the legacies which a great genius leaves to mankind, and which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn. Now, if writings are thus durable, (continues he,) and may pass from age to age, throughout the whole course of time, how careful should an author be of committing any thing to print, that may corrupt posterity, and poison the minds of men with vice and error! Writers of great talents, who employ their parts in propagating immorality, and feafoning vicious fentiments with wit and humour, are to be looked upon as the pefts of fociety, and the enemies of mankind. They leave books behind them (as it is faid of those who die in distempers which breed an ill-will towards their own species) to scatter infection, and destroy their posteri-They act the counterparts of a Confucius or a Socrates; and feem as it were fent into the world to deprave human nature, and fink it into the condition of brutality."

There are books whose immediate and direct tendency it is to serve the cause of immorality, and to be the foul vehicles of indecency, obscenity, and pollution. These are a kind of writings so impure and defiling, that it is scarcely possible to speak of them without incurring some degree of defilement; for who can touch pitch and be clean? And they are so prejudical and obnoxious to all purity of mind, that the least share of virtue, I must believe, will be sufficient to render them odious and disgusting. Nor will you, if you have the least regard for religion, the least reverence for yourselves, ever be persuaded to degrade your nature so much, as to peruse such infamous and

detestable performances.

It is, indeed, a melancholy reflection, that any fuch books should be extant among us; it is melancholy to think that any of the human species should have so far lost all sense of shame, all feelings of conscience, as to fit down deliberately, and compile a work entirely in the cause of vice and immorality; a work which, for aught they know, may ferve to pollute the minds of millions, and propagate contagion and iniquity through generations, yet unborn; living, and spreading its baneful effects, long after the unhappy hand which wrote it is mouldered into dust.

The English language abounds with excellent writers in every branch of useful and entertaining science: You will reap, from an attention to such authors, not only an increase of wisdom, but also of virtue, her fair companion; and by these will be introduced to an acquaintance with such happiness as vice never knew, as all the gayest scenes of immo-

rality could never afford.

EXAMPLES.

THE Earl of Rochester, at a time when he lay dangerously fick, and had defired the affistance of a neighbouring curate, confessed to him with great contrition, that nothing fat more heavy at his heart, than the sense of his having seduced the age by his writings, and that their evil influence was likely to continue even after his death. The curate, upon further examination, finding the penitent in the utmost agonies of despair, and being himself a man of learning, told him, that he hoped his case was not so desperate as he apprehended, since he found that he was so very sensible of his fault, and so sincerely repented of it. The penitent still urged the evil tendency of his book to subvert all religion, and the little

tle ground of hope there could be for one, whose writings would continue to do mischief when his body was laid in ashes. The curate, finding no other way to comfort him, told him, "that he did well in being afflicted for the evil defign with which he published his book, but that he ought to be very thankful that there was no danger of its doing any hurt; that his cause was so very bad, and his arguments so weak, that he did not apprehend any ill effects from it: in fhort, that he might rest satisfied, his performance could do no more mischief after his death, than it had done whilft he was living. To which he added, for his farther fatisfaction, that he did not believe any, befides the author's particular friends and acquaintance, had ever been at the pains of reading it; or that any body, after his death, would ever enquire after

The atheistical writer Lucretius is reported, by two ancient authors, to have run mad, and to have killed himself.

WHAT a bleffing to mankind, in himself, and in his writings, was the ingenious, humble, and pious Mr, Boyle! what a common pest to society was the fallacious, proud, and impious Hobbes! Accordingly we find the former bad adieu to this world with the utmost ferenity, honour, and hope; while the other went out of it in the dark, with an odium on his name, as well as with terrible apprehensions of an unknown future. He had been an instrument of the prince of darkness, in poisoning many young gentlemen and others with his wicked principles, as the late Earl of Rochester (heretofore mentioned) confessed with extreme grief in the hours of affliction. It is remarked by those who critically observed the author of "The Leviathan," that though, in a humour of bravado, he would speak very strange and unbecoming things of God,

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God, yet in his study, in the dark, and in his retired thoughts, he trembled before him. What could make this strange man awake in such terror and amazement, if his candle happened to go out in the night, but that he was unable to bear the dismal reflections of his dissolute and gloomy mind, and because he neither knew how quite to extinguish, nor yet how to bear the light of conscience, that "candle of the Lord," within him? Many, alas! appear like Atheists in their mirth, in wine and company, who are quite of other sentiments in sickness, and the gloom of solitude.

How remarkably careful the ancients were of what books they let their children read, may be seen in that amiable writer Rollin. Valerius Maximus, in particular, informs us, that the Lacedemonians commanded the books of the poet Archilochus to be removed from their city, as judging the reading of them highly improper for their youth, and subversive of decency and good manners. Thus that wise nation held in little esteem the elegance and wit of his writings; which, however they might refine the imagination, were but too likely to hurt the mind, and con-

taminate the principles of their children.

On his death-bed the penitent Earl of Rochester was (as we have just observed) touched with very strong compunction for the various indecencies he had diffused from his pen; accordingly, we have seen how extremely solicitous he was, if it were possible, to suppress and stifle them, as suited only to serve the cause of vice and profaneness. He ingenuously declared, that that absurd and soolish philosophy which the world had so much admired, as propagated by the late Mr. Hobbes and others, had undone him, and many more of the best talents in the nation: while his sense of the past, and his hearty concern for the pious education of his children, made him wish, "that his son

fon might never be a wit; that is (as he himself explained it) one of those wretched creatures who pride themselves in abusing God and religion, and denying his being or his providence; but rather that he might become an honest and religious man, which alone could render him the support and bleffing of his family."

Above all, he was remarkably hearty in his endeayours to be ferviceable to those about him. On which head, we cannot pass by that most fervent and passionate exclamation of his to a gentleman of some character, who came to visit him in his last illness. remember," faid he, "that you contemn God no more! He is an avenging God, and will visit you for your fins! will, in mercy, I hope, touch your conscience sooner or later, as he has done mine! You and I have been friends and finners together a great while! therefore I am the more free with you. have been all mistaken in our conceits and opinions: our persuations have been false and groundless; therefore God grant you repentance!" And, feeing, the fame gentleman next day again, he faid to him, " perhaps you were disobliged by my plainness to you yesterday: I spake the words of truth and soberness to you;" and (striking his hand upon his breast with great emotion) faid, "I hope God will touch your heart."

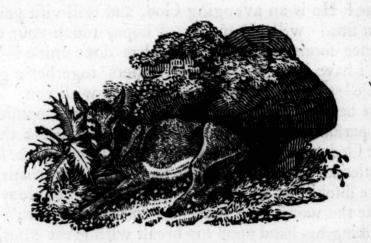
There are, perhaps, few instances in all history that can parallel these keen convictions of an awakened mind. Dr. Young, in the celebrated work above

quoted, observes,

" A death-bed's a detector of the heart: Truth is deposited with man's last hour, An honest hour, and faithful to her trust: Men may live fools, but fools they cannot die."

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Louis XIV. of France, who was not fond of books, asked Montausier, his son's tutor, why he was always reading, and what good it did him? "Sire," replied he, "good books have the same effect upon my mind that the partridges your Majesty is so good as occasionally to send me have upon my body; they support and nourish it."





CONVERSATION.

SENTIMENTS.

Let no corrupt communication proceed out of your mouth: but that which is good, to the use of edifying.

PLUTARCH tells us, in few words, what an infinite advantage Alexander reaped from the fine taste wherewith his preceptor Aristotle inspired him, even from his tenderest infancy. "He loved (says our author) to converse with learned men; to improve himself in knowledge; and to study." Three sources these of a monarch's happiness, which enable him to secure himself from numberless difficulties; three certain and infallible methods of learning to reign without the affistance of others. The conversation of persons of fine sense instructs a prince, as it

were, in the way of amusement; and teaches him a thousand curious and useful things without costing him the least trouble. The lessons inculcated by able masters impress and wonderfully improve, and surnish him with rules to govern his subjects with wisdom; and, in fine, study, especially that of history, crowns the whole; becomes to him a preceptor of all seasons, and for all hours; that, without growing troublesome, acquaints him with truths which no one else dare to give him; under sections names exhibits him to himself; and teaches him to know, to seel and support his own character, as well as to investigate those of man-

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kind, who are the fame in all ages.

IT was Mr. Locke's peculiar art in conversation to lead people to talk of their own profession, or whatever they best understood. With a gardener he discourfed of gardening; with a jeweller, of diamonds; with a chymist, of chymistry; with a watch-maker, of clocks, watches, &c. "By this means (faid he) I please all those men who commonly can speak pertinently upon nothing else. As they believe I have an esteem for their profession, they are charmed with shewing their abilities before me; and I in the mean time improve myself by their discourse." By thus putting questions to artificers, he would sometimes find out a fecret in their art which they did not understand themselves; and often give them views of the subject entirely new, which they put into practice with advantage. In one of his Letters, speaking of the advantages of conversation, he says, "There are scarcely any two men that have perfectly the same views of the same thing, till they come with attention, and perhaps mutual affistance, to examine it; 2 confideration that makes conversation with the living much more defirable than confulting the dead." THE

THE faculty of interchanging our thoughts with ne another, or what we express by convertation, has ways been represented by moral writers as one of the oblest privileges of reason, and which more particulty sets mankind above the brute part of creation. Sonsieur Varillas once told his friend, the author of ne Menagiana, that out of every ten things he knew, he had learned nine in conversation. "And I too," by M. Menage, "can in a great measure declare the same."

Or all the inconveniences attending the intercourse f mankind, slander and detraction are the most freuent, and in a very high degree odious and detestate. We are told of St. Bernard, that when he was rawing near his end, he thus solemnly addressed himels to his brethren, as a dying man bequeathing legates to his friends. "Three things I require you to eep and observe; which I remember to have kept, to the best of my power, as long as I lived. I. I have not willed to slander any person; and if any have falen, I have hid it as much as possible. 2. I have ever rusted less to my own wit and understanding than to my other's. 3. If I were at any time hurt, harmed, and annoyed, I never wished vengeance against the arty who so wronged me."

It is always a certain fign of an ill heart, to be aclined to defamation. This temper has ever been a the highest degree odious to gallant spirits, and ught to be scouted from every society of men. The lessan soldier, who was overheard reviling Aelxaner the Great, was well admonished by his officer in hese memorable words: "Sir, you are paid to fight

gainst Alexander, and not to rail at him."

EXAMPLES.

CICERO, in one of his pleadings, defending his client from general fcandal, fays very handsomely, and with much reason, "There are many who have particular engagements to the profecutor; there are many who are known to have ill-will to him for whom I appear; there are many who are naturally addicted to defamation, and envious of any good to any man, who may have contributed to spread reports of this kind: for nothing is fo swift as scandal; nothing is more easily sent abroad; nothing received with more welcome; nothing diffuses itself so universally. I shall not desire, that if any report to our disadvantage has any ground for it, you would overlook or extenuate it; but if there be any thing advanced without a person who can say whence he had it, or which is attested by one who forgot who told it him, or who had it from one of so little consideration, that he did not then think it worth his notice; all fuch testimonies as these I know you will think too slight to have any credit against the innocence and honour of our fellow-citizen." What an admirable rule and criterion of conversation is this! When an ill report is traced, it very often vanishes among such as the orator has here recited; and how despicable a creature must that be who is in pain for what passes among so frivolous a people!

FEW have more happily expressed themselves on the topic in question than Epictetus. "Consider with yourself seriously (says he) what sigure is most sit for you to make in the world; and then six upon a method and rule in order hereunto; which be sure to observe most nicely, both at home alone, and abroad in company. At all public entertainments, and in mixed

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companies, keep a strict guard upon yourself, lest you be infected with rude and vulgar conversation; for know, that though a man be ever so clear himself, yet by frequenting company that are tainted, he will of neceffity contract some pollution from them. Above all things, take care not to talk of other people; neither so as to censure their conduct, nor to be lavish in their commendation, nor to make invidious comparisons between one and another. In familiar converfation with your friends and acquaintance, do not make it your business to entertain the company with tedious narratives of yourfelf, and your own affairs. Confider that their fensations and yours are very different upon these occasions; and though the exploits by which you have fignalized yourfelf, the fuccesses you have obtained, the dangers you have encountered, or the afflictions you have undergone, may be a very agreeable story to yourself to tell, yet it will not be equally fo for others to hear. As little will it become you to render yourfelf the common buffoon, and be always trying to make the company laugh; for this is a very nice and ticklish thing, exceedingly apt to degenerate into vice and folly; and, observe it when you will, he that only studies mens' diversion, shall be fure at the same time to lose their respect. Of all kinds of discourse, none is more unsafe, none more despicable, than that which breaks in upon modesty and good manners: whenever therefore any person in your presence flies out into obscenity, if so great a liberty can decently be taken, reprove him publicly, and put a stop to the lewd talk. But if that cannot conveniently be done, do yourfelf the justice to difapprove it; and, by forbearing to join with him, by blushing for him, and by chiding looks, let all the company see plainly that you detest his filthy ribaldry." E 3 EUSEBIUS

Eusebius was a man of fense, politeness, and unaffected piety: it often shocked him to find, in the common intercourses of life, that Christians, to whom our Saviour has faid, "Swear not at all," affumed; liberty of swearing by all things. A thousand good qualities in a person made no atonement in his opinion for this only bad one; and though he pitied those fail ures that favoured of weakness, he never gave quarter to blasphemy. "Other vices (faid he) make bold with God's commands; this outrages his very person; it adds infult to disobedience, and contempt to abuse: it is a fymptom of absolute irreligion. For who will revile the very Being he adores, or rally and worship the same object? And what respect, satisfaction, or credit, can we expect to derive from him who turns upon his Creator, and flies in the face of the Omnipotent?"

NEANDER was an excellent foldier; he feared nothing but fear; he always chose the van, and was often the first man on the breach. All admired his courage, and praised it; and even those who disapproved his conduct, did justice to his valour. This gentleman, however, unfortunately managed it 6 as to lose at the table the glory he won in the field; and by talking away in his winter quarters, diffipated the honour he had purchased in the whole campaign. In short, he was a most insufferable egotist. this (said he) at the siege of R-, and this at the battle of D——. Had not I seized on such a post at ***, the army had been in danger." One would have thought all the generals and foldiers had been in garrison, and that Neander, with his small brigade alone, had defeated the defigns of the French. over-grown vanity cost him dear; instead of gaining the reputation of a general, he went off with that of a fop; and all concluded that he was too ambitious of praise praise to deserve any. Deep rivers move with a filent majesty; shallow brooks alone make a noise and tumult among the pebbles. The great Marshal de Turenne never spoke of himself but when forced, and even then with modesty: and though the king was wholly indebted to the wife conduct of this gallant man for many victories, yet Turenne never was the man to blazon it; on the contrary, he would lay his miscarriages at his own door, and success at that of his officers and foldiers. This made him appear great even in his overthrow; and generally his moderation

was more glorious to him than victory.

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SIR RICHARD STEELE observes, that there are fome men who on all occasions, and in all companies, talk in the same circle and round of chat as they have picked up in their daily peregrinations. "I remember (fays he) at a full table in the city, one of these ubiquitary wits was entertaining the company with a foliloquy (for fo I call it when a man talks to those who do not understand him) concerning wit and humour. An honest gentleman, who sat next to me, and was worth half a plumb, stared at him, and, obferving there was some sense, as he thought, mixed with his impertinence, whispered me, "Take my word for it, this fellow is more knave than fool." This was all my good friend's applause of the wittiest man of talk that I was ever present with; which wanted nothing to make it excellent, but that there was no occasion for it."

THE same ingenious author has the following remarks on loquacity. "I look upon a tedious talker, or what is generally known by the name of a storyteller," to be much more insufferable than even a prolix writer. An author may be toffed out of your hand, and thrown aside when he grows dull and tiresome; but such liberties are so far from being allowed

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towards these orators in common conversation, that I have known a challenge fent a person for going out of the room abruptly, and leaving a man of honour in the midst of a differtation. The life of a man is too short. for a story-teller. Methusalem might be half an hour in telling what o'clock it was: but for us postdiluvians, we ought to do every thing in haste; and in our ipeeches, as well as actions, remember that our time is short. I would establish but one great general rule to be observed in all conversation; which is this, "That men should not talk to please themselves, but those that hear them." This would make them confider whether what they speak be worth hearing; whether there be either wit or fense in what they are about to fay; and whether it be adapted to the time when, the place where, and the person to whom it is spoken."

A CERTAIN celebrated nobleman, speaking of another, remarkable in conversation for his loquacity and manner of address, observed, "that he was always too big for his company." This fault is not a whit the less unpardonable for being so very common: it is neither good-natured, nor just, nor decent; but the certain mark of a deficient judgment. Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shews virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

Zeno, the philosopher, being present when a perfon of a loquacious disposition played himself off, said, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed, and the rhetorician stopped in his career. "Yes, (added Zeno) Zeno) the flux is so violent, that it has carried his

ears into his tongue."

THE fignificance and importance of frivolous, trifling conversation, was smartly represented by a philosopher; who, being asked how he lest the company employed, made answer, "Some in milking the ram, others in holding the pail;" intimating thereby, that they were to the full as unprofitably employed.

Or the great Lord Bacon's mode of regulating the conversation at his table, Mr. Seward has recorded (from an almost forgotten author) the following particulars: " He never took a pride (as is the humour of fome) in putting any of his guests, or those that discoursed with him, to the blush, but was ever ready to countenance their abilities, whatever they were. Neither was he one that would appropriate the difcourse to himself alone, but left a liberty to the rest to speak in their turns; and he took pleasure to hear a man speak in his own faculty, and would draw him on and allure him to discourse upon different subjects: and for himself, he despised no man's observations, but would light his torch at any man's candle." Again, Mr. Osborn, who knew Lord Bacon personally, in his "Advice to his Son," thus describes him: "Lord Bacon, Earl of St. Alban's, in all companies did appear a good proficient (if not a mafter) in those arts entertained for the subject of every one's discourse; so as I dare maintain, without the least affectation of flattery or hyperbole, that his most casual talk deserveth to be written, as I have been told that his first or foulest copies required no great labour to render them competent for the nicest judgments; a high perfection, attainable only by use, and treating with every man in his respective profession, and what he was most versed in. So as I have heard him entertain a country lord in the proper terms relating to hawks and dogs, and at another time time outcant a London chirurgeon. Thus he did not only learn himself, but gratify such as taught him, who looked upon their callings as honourable through his notice. Nor did an easy falling into arguments (not unjustly taken for a blemish in the most) appear less than an ornament in him; the ears of the hearers receiving more gratification than trouble, and (fo) no less forry when he came to conclude, than displeased with any that did interrupt him. Now this general knowledge he had in all things, husbanded by his wit, and dignified by fo majestical a carriage he was known to own, ftruck fuch an awful reverence in those he questioned, that they durst not conceal the most intrinfic part of their mysteries from him, for fear of appearing ignorant, or faucy; all which rendered him no less necessary than admirable at the council table, where, in reference to impositions, monopolies, &c. the meanest manufactures were an usual argument; and (as I have heard) did in this baffle the Earl of Middlesex, that was born and bred a citizen, &c. yet without any great (if at all) interrupting his other studies, as is not hard to be imagined of a quick apprehension, in which he was admirable."





DUELLING.

SENTIMENT.

Whoso sheddeth man's blood, by man shall his blood be shed.

PERHAPS there is not any word in the English language less understood than Honour, and but sew that might not have been equally mistaken, without producing equal mischief. Honour is both a motive and an end. As "a principle of action," it differs from Virtue only in degree, and therefore necessarily includes it, as Generosity includes Justice; and as "a reward," it can be deserved only by those actions which no other principle can produce. To say of another, "That he is a man of Honour," is at once to attribute the principle, and to confer the reward: but E 6

in the common acceptation of the word, HONOUR, as a principle, does not include virtue; and therefore, as a reward, is frequently bestowed upon vice. Hence (fuch is the blindness and vassalage of human reason) men are discouraged from virtue by the fear of shame, and incited to vice by the hope of honour. Honour, indeed, is always claimed in specious terms; but the facts upon which the claim is founded are often flagitiously wicked. Lothario arrogates the character of " a Man of Honour," for having defended a lady who had put herfelf under his protection from infult, at the rifque of life; and Aleator, for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had first seduced her to adultery, and to preserve her from the resentment of her husband, had killed him in a duel; and the martyr to his promise had paid a fum, which should have discharged the bill of a tradesman, to a gamester of quality, who had given him credit at cards! Such, in the common opinion, are "Men of Honour;" and he who, in certain circumstances, should abstain from murder, perfidy, or ingratitude, would be avoided, as reflecting infamy upon his company. Honour, as a principle, is the refinement of virtue; as an end, it is the splendor of reputation, the reward of such virtue: and the true man of honour is he, who, from the native excellence and real dignity of justice, goodness, and truth, is led to act at all times confifently with them; ever reverencing his confcience and his character, and folicitous to fill up the great, the worthy part, far above the narrow restraint and coercion of the laws, or the infallible testimony of mere human judgment. And can it be supposed that a principle like this can ever allow, can ever justify the hazarding our own, or taking away the life of a brother, for a flight, flight, nay, for the greatest affront imaginable? Can it be supposed that a principle like this can ever give rise to duels, or attain its great end and reward, a splendid reputation, in consequence of them? Men instigated by the meanest passions, with revenge and guilt boiling in their hearts, preparing by the pistol or the fword to finish each other's short and precarious existence; and to plunge, the one with all his vices bloffoming upon him, into awful eternity; the other, to drag the miserable remains of life, haunted with the distracting consciousness of his brother's, his friend's, perhaps his once dearest friend's murder upon his foul. Perhaps he lives the fole hope and flay of fome ancient and venerable house; and, after all the labour and anxiety of youthful education is past, is advancing on the great theatre of the world, the delight of his friends, and the folicitous expectation of his affectionate parents, who, in the decline of life, fee with transport their youth renewed, and the hopes and honour of their family re-flourishing in their beloved fon.

But dearer, tenderer ties still remain, to twine about the heart, to touch it with the keenest sensibility, and to preserve it from the seducing calls of salse honour and romantic bravery. If thou wilt needs engage in the desperate duel, see, on one side, to unnerve thy wretched arm—Honour, reason, humanity, religion, disavowing the deed; and from what source then shall Courage spring? And, on the other side, see the saithful and beloved partner of thy bed, with streaming eyes, and anguish too great for utterance, pointing to the little pledges of your mutual affection, and with dumb but expressive oratory, bewailing her widowed and their orphan state!

EXAMPLES.

EUGENIO, in consequence of a quarrel with the illiberal and brutish Ventosus, received a challenge from the latter, which he answered by the following billet: "Sir, your behaviour last night has convinced me that you are a scoundrel; and your letter this morning that you are a fool. If I should accept your challenge, I should myself be both. I owe a duty to God and my country, which I deem it infamous to violate; and I am entrusted with a life, which I think cannot without folly be staked against your's. I believe you have ruined, but you cannot degrade me. You may possibly, while you sneer over this letter, secretly exult in your own safety; but remember, that, to prevent assassing in the prevent as a prevent assassing in the prevent assassing in the prevent as a prev

FORGIVENESS of injuries, and a merciful disposition towards those who have offended us, is not only an infallible mark of a great and noble mind, but it is our indispensable duty, as reasonable creatures, and The following is a fine peculiarly fo as Christians. example of this virtue: Gaston, marquis de Renty, an illustrious nobleman, was a foldier and a Christian; and had a peculiar felicity to reconcile the feeming opposition between those characters. He had a command in the French army; and had the misfortune to receive a challenge from a person of distinction in the The marquis returned for answer, fame fervice. That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon. The other, not satisfied with this reply, infifted upon his meeting him with the fword; to which the marquis fent this anfwer: "That he was refolved not to do it, fince God and

and his king had forbidden it; otherwise, he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God, and his displeasure: that he should go every day about his usual business, and if he did affault him, he would make him repent it." angry man, not able to provoke the marquis to a duel, and meeting him one day by chance, drew his fword and attacked him: The marquis foon wounded and difarmed both him and his fecond, with the affiftance of a fervant who attended him. But then did this truly Christian nobleman shew the difference betwixt a brutish and a Christian courage; for, leading them to his tent, he refreshed them with wine and cordials, caused their wounds to be dreffed, and their fwords to be reflored to them; then dismissed them with Christian and friendly advice; and was never heard to mention the affair afterwards, even to his nearest friends. was an usual faying with this great man, " That there was more true courage and generofity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in suffering, rather than revenging; because the thing was really more difficult." Adding, "that bulls and bears had courage enough, but it was a brutal courage; whereas that of men should be such as became rational beings and Chris-

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A QUARREL having arisen between a celebrated gentleman in the literary world and one of his acquaintance, the latter heroically, and no less laconically, concluded a letter to the former, on the subject of the dispute, with, "I have a life at your service, if you dare to take it." To which the other replied, "You say you have a life at my service, if I dare to take it. I must confess to you, that I dare not take it: I thank my God, that I have not the courage to take

take it. But though I own that I am afraid to deprive you of your life, yet, Sir, permit me to affure you, that I am equally thankful to the Almighty Being, for mercifully bestowing on me sufficient resolution, if attacked, to defend my own." This unexpected kind of reply had the proper effect; it brought the madman back again to reason; friends intervened, and the affair was compromised.

MYRTLE, a character in Steele's Conscious Lovers," delivers the following just sentiments on this subject: "How many friends have died by the hands of friends for the want of temper! There is nothing manly but what is conducted by reason, and agreeable to the practice of virtue and justice; and yet how many have been facrificed to that idol the unreasonable opi-

nion of men!

Betray'd by honour, and compell'd by shame, They hazard being to preserve a name."

SIR WALTER RALEIGH (a man of known courage and honour) being very injuriously treated by a hot-headed, rash youth, who next proceeded to challenge him, and on his resusal spit upon him, and that too in public; the knight, taking out his handkerchief, with great calmness made him only this reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life." The consequence was, that the youth, struck with a sudden and strong sense of his misbehaviour, fell upon his knees, and begged forgiveness.

THE Turks, we are affured, suffer no such things as duels in their dominions. Busbequius tells us of a reproof given to a valiant man by a basha of Constantinople, for boasting that he had challenged his enemy,

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which is well worth the notice of every thinking Christian. "How durst thou (said he) challenge thy sellow-creature to a duel? What! was there not a Christian to sight with? Do not both of you eat the Emperor's bread? And yet, forsooth, you must go about to take away each other's lives! What precedent had you for this? Do not you know, that whoever of the twain had died, the Emperor had lost a subject!" Saying this, the challenger was immediately ordered to prison, where he lay pining many months, and was at last with difficulty released, and even then with the loss of his reputation.

When any matter of difference had fallen out in Macedon betwixt two perfons, who were notoriously men of a turbulent and contentious temper, it was brought before King Philip, that he might determine it at his pleasure; who is reported to have generally passed this exemplary sentence upon them: "You (said he to the one) I command immediately to run out of Macedon; and you (turning to the other) see that you make all imaginary haste after him:" Thus banishing them as pests from the capital. "A good riddance (says our author) of such salamanders as delight to live in the fire of contention; commencing sharp quarrels upon trivial accounts, and withal knowing

It is no uncommon thing, with persons of duelling propensity, to make a very liberal but inexplicable, use of the term "Satisfaction." An honest country gentleman had the missortune to fall into company with two or three modern men of honour, where he happened to be very ill treated. One of the company, being conscious of his offence, sent a note to him the next morning, telling him, "he was ready to give him satisfaction." "Why surely now (says the plain, honest man) this is fine doing: last night he

no time wherein to end them."

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fent me away very much out of temper; and this morning he fancies it would be a fatisfaction to me to

be run through the body!"

THE ancient Greeks and Romans never wore fwords but in war; neither were any duels ever fought amongst them. If they challenged one another, it was either a contest between rival princes, and to prevent a greater effusion of blood; or else, it was fingly to fight against the enemies of their country. Cæsar has given us a remarkable instance of this kind of challenge in his excellent Commentaries. centurions of high rank, T. Pulfio and L. Varenus, having with great animofity long contested which was the braver man, or most worthy of preferment, and being present at Cæsar's camp when assaulted by the Gauls, the former, in the heat of the attack, called aloud to the latter in these words: " Why should you remain in doubt, Varenus? What fairer opportunity can you defire for the proof of your valour? This, this shall be the day to decide our controversies." Immediately on this spirited call, Pulsio went out of the camp, and rushed upon the enemy. Varenus followed his rival, who, with his javelin, flew the first of the Gauls that engaged him; but being attacked by a shower of darts, one of them pierced his shield, and stuck after such a manner in his belt as prevented him from drawing his fword. The enemy presently surrounded him, thus encumbered and unable to defend At this instant Varenus came up to his affiltance, flew one, and drove the rest before him; but pursuing them too eagerly, he stepped into a hole, and Pulfio, who had now difencumbered himfell down. felf from the dart, and drawn his fword, came very feafonably to the rescue of Varenus; with whom, after having slain many of the Gauls, he returned with fafety and glory to the camp. Thus the Romans,

mans, we see, did not, in their private quarrels, sheath their swords in each other's breast; contests of valour among them were only calls and incitements to

the exertion of public and patriotic deeds.

IT is reported of the famous Viscount de Turenne, that when he was a young officer, and at the fiege of a fortified town, he had no less than twelve challenges fent him; all of which he put in his pocket without farther notice: but being foon after commanded upon a desperate attack on some part of the fortifications, he fent a billet to each of the challengers, acquainting them, "that he had received their papers, which he deferred answering till a proper occasion offered, both for them and himself, to exert their courage for the king's fervice; that being ordered to affault the enemy's works the next day, he defired their company; when they would have an opportunity of fignalizing their own bravery, and of being witnesses of his." We may leave the reader to determine, in this case, who acted most like a man of fense, of temper, and of true courage.

When Augustus Cæsar received a challenge from Mark Antony (in his decline of fortune) to engagehim in single combat, he very calmly answered the bearer of the message, "If Anthony is weary of his life, tell him there are other ways of death besides the point of my sword!" Now, who ever deemed this an instance of cowardice? All ages have admired it as the act of a discreet and gallant man; who, sensible of his own importance, knew how to treat the petulant and vindictive humour of a discontented ad-

versary with its deserved contempt.

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THE following story, told by Mr. Seward in his "Anecdotes," places duelling in a truly ridiculous light, and is too humorous to be ommitted in this work, in which it is our wish at the same time to

amuse and to instruct: "General Guise going over one campaign to Flanders, observed a young raw officer who was in the same vessel with him, and with his usual humanity told him, that he would take care of him, and conduct him to Antwerp, where they were both going; which he accordingly did, and then took leave of him. The young fellow was foon told by fome arch rogues, whom he happened to fall in with, that he must fignalize himself by fighting some man of known courage, or else he would soon be despised in the regiment. The young man said, he knew no one but Colonel Guife, and he had received great obligations from him. It was all one for that, they faid, in these cases; the Colonel was the fittest man in the world, as every body knew his bravery. Soon afterwards, up comes the young officer to Colonel Guife, as he was walking up and down in the coffee-house, and began in a hesitating manner to tell him how much obliged he had been to him, and how fensible he was of his obligations. "Sir," replied Colonel Guise, "I have done my duty by you, and no more." " But, Colonel," added the young officer faultering, " I am told that I must fight some gentleman of known courage, and who has killed feveral persons, and that nobody"-" Oh, Sir," replied the Colonel, "your friends do me too much honour; but there is a gentleman (pointing to a fierce looking black fellow that was fitting at one of the tables) who has killed half the regiment." So up goes the officer to him, and tells him he is well informed of his bravery, and that for that reason he must fight him. "Who I, Sir?" replied the gentleman: "Why, I am Peal the Apothecary."



ON ENVY.

SENTIMENTS.

He who filches from me my good name, enriches not himself, but makes me poor indeed.

ENVY is almost the only vice which is practicable at all times, and in every place; the only passion which can never lie quiet for want of irritation; its effects are therefore every way discoverable,

and its attempts always to be dreaded.

It is impossible to mention a name which any advantageous distinction has made eminent but some latent animosity will burst out. The wealthy trader will never want those who hint with Shylock, that ships are but boards, and that no man can properly be termed rich whose fortune is at the mercy of the winds.

winds. The beauty provokes, whenever she appears, a thousand murmurs of detraction and whispers of suspicion. The genius suffers persecution from innumerable critics, whose acrimony is excited merely by the pain of seeing others pleased, of hearing applauses

which another enjoys.

The frequency of envy makes it so familiar, that it escapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel in some useful art, finds himself pursued by multitudes whom he never faw with implacability of personal resentment; when he perceives clamour and malice let loofe upon him as a public enemy, and incited by every stratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth, exposed to the world; and every failure of conduct, or defect of nature, aggravated and ridiculed; he then learns to abhor those artifices at which he only laughed before; and discovers how much the happiness of life would be advanced by the eradication of envy from the human

It is, above all other vices, inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour, gains as much as he takes away, and improves his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation, must be content with a small dividend of additional same; so small as can afford very little consolation to balance the guilt by which it is obtained.

PLUTARCH compares envious persons to cuppingglasses, which ever draw the worst humours of the body to them: they are like slies, which resort only to the raw and corrupt parts of the body; or, if they light on a found part, never leave blowing upon it till they have disposed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her slippers: and so these malevolent persons, when they cannot blame the substance, will yet represent the circumstance of mens' best actions with prejudice. This black shadow is still observed to wait upon those that have been the most illustrious for virtue, or remarkable for some kind of persection: and to excel in either has been made an unpardonable crime.

EXAMPLES.

MUTIUS, a citizen of Rome, was noted to be of fuch an envious and malevolent disposition, that Publius one day, observing him to be very sad, said, "Either some great evil has happened to Mutius, or some great good to another."

DIONYSIUS the tyrant (fays Plutarch) out of envy punished Philoxenus the musician because he could sing; and Plato the philosopher, because he could dispute better than himself.

In the reign of Tiberius Cæsar there was a portico at Rome that bowed outwards on one side very much. A certain architect undertook to set it right and straight: he underpropped it every way on the upper part, and bound it about with thick cloths, and the skins and sleeces of sheep, and then, with the help of many engines, and a multitude of hands, he restored it to its former uprightness, contrary to the opinion of all men. Tiberius admired the fact, and envied the man; so that, though he gave him money, he forbade his name to be inserted in the annals, and afterwards banished him the city. This samous artificer afterwards

afterwards presented himself in the presence of Tiberius, with a glass he had privily about him; and, while he implored the pardon of Tiberius, he threw the glass against the ground; which was bruised and crushed together, but not broke, and which he readily put into its first form; hoping by this act to have gained his good favour and grace. But Tiberius's envy still increased; so that he caused him to be slain; adding, "That if this art of malleable glass should be practifed, it would make gold and silver but cheap and inconsiderable things;" nor would he suffer his name

to be put in the records.

MAXIMIANUS the tyrant, through envy of the honours conferred on Constantine, and the virtues attributed to him by the people, contrived all that a desperate envy could invent, and a great virtue surmount. He first made him general of an army which he fent against the Sarmatians, supposing he would there lose his life. The young prince went thither, returned victorious, leading along with him the barbarian king in chains. On his return from this battle, the tyrant engaged him in a perilous encounter with a lion, which he purposely had caused to be let loose upon him. But Constantine, victorious over lions as well as men, flew him with his own hand, and impressed an incomparable opinion in the minds of his foldiers, which eafily gave him a passage to the throne, by the same degrees and means which were prepared for his ruin.

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NARSES, the eunuch, was of the bed-chamber to Justinus the Emperor; and, from a seller of paper and books, arrived to the honour of succeeding the famous Belisarius in the place of generalissimo. After he had distinguished himself by a thousand gallant actions, at last, through envy or his ill-fortune, or the accusation of the people, he fell under the hatred of

the Emperor Justinus and his Empress, insomuch that the Emperor sent him letters sull of disgrace and reproach, advising him to return to the spindle and listaff. Narses was so incensed at this, that he swore he would weave them such a web as they should not rasily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invasion of the Roman territories, which they had been long desirous of, but had higherto been restrained by himself,) and was the occa-

ion of many miseries.

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ALEXANDER the Great, being recovered of a wound he had received, made a great feast for his riends; amongst whom was Coragus, a Macedonin, a man of great strength, and renowned for his alour; who, being heated with wine, challenged Dioxippus the Athenian, a wrestler, and who had een crowned for many victories. It was accepted, nd the king himself appointed the day. Many thouands were met; and the two champions came to the lace: Alexander himself, and the Macedonians, with heir countryman; and the Grecians, with their Dixippus, naked, and armed only with a club. Coagus, armed at all points, being at some distance om his enemy, threw a javelin at him; which the ther nimbly declined: then he fought to wound him rith a long spear; which the other broke in pieces ith his club: hereupon he drew his fword; but his imble and strong adversary leaped upon him, threw im to the ground, fet his foot upon his neck, advaned his club, and looked on the spectators as enuiring if he should strike; when Alexander comanded to spare him: so the day ended with great ory to Dioxippus. But the king departed, and from lat day forward his mind was alienated from the vicr: he fell also into the envy of the court, and all the Macedonians;

Macedonians; who at a feast privily put a gold cup under his seat, made a feigned and public enquiry after it, and then pretended to find it with him; a concourse was about him, and the man, afflicted with shame, departed. When he came to his inn, he sent a letter to Alexander by his friends; wherein he related his innocency, and shewed the envious villainy that had been used to him: and that done, he slew himself. Alexander, upon notice of it, lamented him dead, whom he himself, as well as others, had envied while alive.

WHEN Richard the First, and Philip of France, were fellow-soldiers together at the siege of Acon in the Holy Land, and Richard had approved himself to be the more valiant man, insomuch that all mens' eyes were fixed upon him, it so galled the heart of King Philip, that he was scarcely able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer; but out of very envy, hasting home, he invaded his territories, and proclaimed open war.

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When Aristides, so remarkable for his inviolable attachment to justice, was tried by the people a Athens, and condemned to banishment, a peasant, who was unacquainted with the person of Aristides, applied to him to vote against Aristides. "Has he done you any wrong," said Aristides, "that you are for punishing him in this manner?" "No," replied the countryman: "I don't even know him; but am tired and angry with hearing every one call his the Just."



EMPLOYMENT OF TIME.

SENTIMENTS.

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Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

PICTETUS has a fine chapter to inculcate the improvement of our time and talents. Remember (fays he) that the world is a theatre, and that your part in this drama of life is determined by the poet. Upon him it must depend, whether you shall act a long or short one; whether your character shall be high or low. If therefore he assign you that of a beggar, take care to fill it well; if a cripple, or a prince, or a private obscure man, or whatever it be, make the best of it. For consider, that the acting

of the part affigned you commendably depends upon yourself: this is your business; but the giving out of the parts, and choosing the actors, is not yours, but

another's province."

To be idle and unemployed, is a fign not only of a weak head, but of a bad heart. And as it is one vile abuse of time, which is given us for action, and action of the utmost moment, so is it one sure method to lead us to other and worse abuses. For he who is idle, and wholly unoccupied, will, ere long, without question, be occupied in mischief. You must therefore take care that you employ your time; but then you must take as much care to employ it innocently; and by innocent employment is meant all the proper duties of your station, and all those inoffensive and short relaxations which are necessary either to the health of your bodies, or to the enlivening and invigorating your minds. You must be anxious to employ it in the best and noblest uses, in subserviency to your own eternal welfare; that is, with a constant eye to the glory of God and the good of mankind: for herein confifts our duty, and for this end was all our time given us.

EXAMPLES.

We all complain of the shortness of time, (says Seneca,) and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them." In short, that noble philosopher has described our inconsistency with ourselves in this particular, by all those various turns of expression and thought which are peculiar to his writings.

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It was a memorable practice of Vespasian, the Roman Emperor, throughout the course of his whole life: he called himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day without doing some good, he entered upon his diary this memorandum, "Diem per-

didi:" " I have lost a day."

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THE excellent education which the younger Scipio had received, under his father Paulus Æmilius, and from the instructions of Polybius, perfectly qualified him to fill his vacant hours with advantage, and afterwards to support the leisure of a retired life with pleasure and dignity. "Nobody," says a valuable historian, "knew better how to mingle leifure and action, nor to employ the intervals of public business with more elegance and taste. Divided between arms and the muses, between the military labours of the camp and the peaceful speculations of the closet, he either exercised his body in the perilous fatigues of war, or his mind in the study of the sciences." His predecessor, (and grandfather by adoption,) the illustrious Scipio Africanus, used to say, "that he was never less idle than when he was entirely at leifure; nor less alone, than when he was wholly by himself:" a very uncommon turn of mind in those who have been accustomed to the hurry of business. who too generally fink, at every interval of leifure, into a kind of melancholy nausea, and a listless disgust for every thing about them.

ALFRED the Great was one of the wisest, the best, and most beneficent monarchs, that ever swayed the sceptre of this realm; and his example is highly memorable. Every hour of his life had its peculiar business assigned it. He divided the day and night into three portions of eight hours each; and, though much afflicted with a very painful disorder, assigned

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only eight hours to fleep, meals, and exercise; devoting the remaining fixteen, one half to reading, writing, and prayer, and the other to public business." So sensible was this great man that time was not a trifle to be dissipated, but a rich talent entrusted to him, and for which he was accountable to the great dis-

penser of it.

WE are told of Queen Elizabeth, that, except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, she was always employed in either reading or writing; in translating from other authors or in compositions of her own; and that notwithstanding she spent much of her time in reading the best writings of her own and former ages, yet the by no means neglected that best of books the Bible: for proof of which take her own words: "I walk (fays she) many times in the pleasant fields of the Holy Scriptures, where I plucke up the goodlisome herbes of sentences by pruneing; eat them by reading; digest them by musing, and laie them up at length in the hie seate of memory, by gathering them together; that so having tasted their sweetness, I may the less perceive the bitterness of life."

Gassendi, the celebrated philosopher, was perhaps one of the hardest students that ever existed. In general he rose at three o'clock in the morning, and read or wrote till eleven, when he received the visits of his friends. He afterwards at twelve made a very slender dinner, at which he drank nothing but water, and sat down to his books again at three. There he remained till eight o'clock, when, after having eaten a very light supper, he retired to bed at ten o'clock. Gassendi was a great repeater of verses in the several languages with which he was conversant. He made it a rule every day to repeat six hundred. He could could

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could repeat fix thousand Latin verses, besides all Lucretius, which he had by heart. He used to say, "that it is with the memory as with all other habits. Do you wish to strengthen it, or prevent its being enfeebled, as it generally happens when a man is growing old, exercise it continually, and in very early life get as many fine verfes by heart as you can: they amuse the mind, and keep it in a certain degree of elevation, that inspires dignity and grandeur of senti-The principles of moral conduct that he laid down for the direction of his life, were, -To know and fear God. Not to be afraid of death: and to submit quietly to it whenever it should happen. avoid idle hopes, as well as idle fears. Not to defer till to-morrow any innocent amusement that may take place to-day. To defire nothing but what is neceffary. To govern the paffions by reason and good fense.

When Socrates, in Plato's Phædo, has proved the immortality of the foul, he considers it as a necessary consequence of the belief thereof, "That we should be employed in the culture of our minds; in such care of them as shall not only regard that term to which we give the name of life, but also the whole which follows it; in making ourselves as wise and good as may be; since on it our safety entirely depends; the soul carrying hence nothing with it but its good or bad actions, its virtues or vices; and these constitute its happiness or misery to all eternity." How might many a Christian redden to think that this is the language of a Pagan mind; a mind unenlightened with the bright splendors of gospel truth, and equally ignorant of a Saviour's merits, and of a Saviour's example!

SENECA, in his letters to Lucilius, affures him that there was not a day in which he did not either write something, or read and epitomize some good

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author: and Pliny, in like manner, giving an account of the various methods he used to fill up every vacancy of time, after several employments which he enumerates, observes, "Sometimes I hunt; but even then I carry with me a pocket-book, that, while my servants are busied in disposing the nets and other matters, I may be employed in something that may be useful to me in my studies; and that, if I miss my game, I may at least bring home some of my thoughts with me, and not have the mortification of having caught nothing."

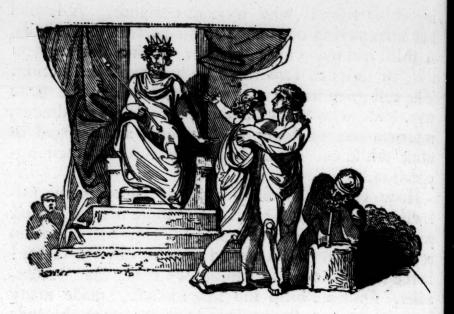
AUGUSTUS CÆSAR, a few moments before his death, asked his friends who stood by him, if they thought he had acted his part well; and upon receiving such an answer as was due to his merit, " Let me then (said he) go off the stage with your applause;" using the expression with which the Roman actors made their exit at the conclusion of a dramatic piece.

"Among the Indians (fays Apuleius) there is an excellent fet of men, called Gymnosophists. These I greatly admire; though not as skilled in propagating the vine, or in the arts of grafting or agriculture. They apply not themselves to till the ground, to fearch after gold, to break the horse, to tame the bull, to sheer or feed sheep or goats. What is it then that engages them? One thing preferable to all these. Wisdom is the pursuit, as well of the old men, the teachers, as of the young, their disciples. Nor is there any thing among them that I do so much praise as their aversion to sloth and idleness. When the tables are overspread, before the meat is set on them, all the youths, affembling to their meal, are asked by their masters, In what useful task they have been employed from fun-rise to that time? One represents himself as having been an arbitrator, and fucceeded by his prudent management in composing a difference; in making those friends who were at variance. A second had been paying obedience to his parents' commands. A third had made some discovery by his own application, or learned something by another's instruction. The rest gave an account of themselves in the same way. He who has done nothing to deserve a dinner, is turned out of doors without one, and obliged to work while the others enjoy the fruits of their application."

How beautifully simple, yet forcible, is the following account of the futility of those merely sensual pursuits, which have occupied the time and attention of those we have been accustomed to call the Great! In the book of the Maccabees, we read, that "Alexander, son of Philip the Macedonian, made many wars, took many strong holds, went through the ends of the earth, took spoils of many nations: the earth was quiet before him. After these things he fell sick,

and perceived that he should die."





FRIENDSHIP.

SENTIMENTS.

There is a friend that sticketh closer than a brother.

RIENDSHIP is that peculiar relation which is formed by a consent and harmony of minds, by mutual esteem, and reciprocal tenderness and affection. Friendship is to be considered as a rare and singular blessing, vouchsafed perhaps to sew; but when vouchsafed, one of the most exquisite cordials in human life. Multitudes are unqualished for a constant and warm friendship. Some, ardent enough in their benevolence, and desective neither in-officiousness nor liberality, are mutable and uncertain; soon attracted by new objects, disgusted without offence, and alienated without enmity. Others are soft and slexible; easily influenced by reports and whispers; ready

ready to catch alarms from every dubious circumstance, and to listen to every suspicion which envy and flattery shall suggest; to follow the opinion of every confident adviser, and move by the impulse of the last, breath. Some are impatient of contradictions; more willing to go wrong by their own judgment, than to be indebted for a better or a fafer way to the fagacity. of another; inclined to confider counsel as infult, and enquiry as want of confidence; and to confer their regard on no other terms than unreserved submission and implicit compliance. Some are dark and involved, equally careful to conceal good and bad purposes; and pleased with producing effects by invisible means, and shewing their design only in its execution. Others are univerfally communicative, alike open to every lie, and equally profuse of their own secrets and those of others; without the necessary vigilance of caution, or the honest art of prudent integrity; ready to accuse without malice, and to betray without treachery. Any of these may be useful to the community, and pass through the world with the reputation of good purposes and uncorrupted morals; but they are unfit for close and tender intimacies. He cannot properly be chosen for a friend, whose kindness is exhaled by its own warmth, or frozen by the first blast of slander. He cannot be a useful counsellor who will hear no opinion but his own. He will not much invite confidence whose principal maxim is to suspect: nor can the candor and frankness of that man be much esteemed who spreads his arms to human kind, and makes every man, without distinction, a denizen of his bosom.

Entire friends are like two fouls in one body, they can give or receive nothing: all is common between them.

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The difficulty is not so great to die for a friend, as to find a friend worth dying for.

The friendship that is formed insensibly, and with-

out professing much, is generally lasting.

He who can pride himself upon an extensive acquaintance, is incapable of true friendship. Nothing tends more to unfaithfulness than distrust: to doubt a friend is to lose him. Believe a man honest, and you make him so.

EXAMPLES.

AT the siege of Bridgenorth Castle, in the reign of Henry II. which was defended by Roger de Mortimer, the king exposed himself to so much danger, that he would have been flain, if a faithful vaffal had not preferred his fovereign's life to his own. For, while he was busied in giving orders too near the wall, Hubert de St. Clare, constable or governor of Colchester Castle, who stood by his side, seeing an arrow aimed at Henry by one of Mortimer's archers, stepped before him, and received it in his own breaft. The wound was mortal: he expired in the arms of his mafter, recommending his daughter (an only child, and an infant) to the care of that prince. It is hard to fay which most deserves admiration; a subject who died to fave his king, or a king whose personal virtues could render his fafety so dear to a subject whom he had not obliged by any extraordinary favours. The daughter of Hubert was educated by Henry with all the affection that he owed to the memory of her father; and, when she had attained to maturity, was honourably married to William de Longueville, a nobleman of great distinction, on condition of his taking the name of St. Clare, which the grateful Henry was defirous to perpetuate. MONSIEUR

pleafantry,

Monsieur Sedaine informs us, that a certain gentleman of rank loft a friend, who at his death left debts unpaid, and two children very young. furviving friend was immediately observed to retrench his household, his equipage, and take lodgings in a fmall house; from whence he walked every day to the palace, followed by one footman, and performed the duties of his post. He was instantly suspected of avarice, and of bad conduct, and underwent a variety of calumnies. At the end of two years, however, he re-appeared in the world, having accumulated the fum of 20,000 livres; which he applied to the service of his deceased friend's children, and thus rescued a worthy memory from shame, and a helpless offspring from misery and ruin. It is a pity the author had not informed us of the name of a man whose conduct is so honourable to friendship and humanity.

This heroic action recalls to mind another fomewhat like it, which is recorded in history. Eudamidas of Corinth, a very poor man, drawing near his end, his mother and daughter were thereby threatened with indigence and distress. He, however, was no way alarmed at the news: but, judging of the hearts of Aretæus and Charixenes, his wealthy and faithful friends, by his own, just at the point of death, he made this memorable will: "I bequeath to Aretæus the maintenance of my mother, and her support under old age; and to Charixenes I bequeath and appoint the disposal of my daughter in marriage, and giving her the best dower in his power to bestow: and in case either of my said two friends should happen to die, then I substitute the survivor to perform that which the other should have done had he lived." This testament being read, they who knew the poverty of Eudamidas, but not his connection with the legatees, looked upon the whole matter as a piece of

pleasantry, and went out laughing at the legacies as-But the latter, as foon as they heard figned them. of it, immediately came, acknowledged, and folemnly ratified what was enjoined them in the will. Charixenes, however, we are informed, died within a few days after; upon which Aretæus, his excellent fuccessor, took upon him the two-fold charge; kept the mother of Eudamidas with a tender and filial care; and in due time married off the daughter of the deceafed the fame day with his own daughter, and gave her an equal portion of his effects. The celebrated Nicholas Pouffin's pencil has immortalized this great action; painting Eudamidas at the moment when life feems expiring, and he is dictating this memorable last will.

EMINENTLY pleasing and heroic was the friendship of David and Jonathan: I am distressed for thee, my brother fonathan, (says the plaintive and surviving David;) very pleasant hast thou been unto me; thy love to me was wonderful; passing the love of women!

THE very ingenious and amiable Bishop Berkley, of Cloyne, in Ireland, was so entirely contented with his income in that diocese, that when offered by the Earl of Chesterfield (then Lord Lieutenant) a bishop-rick much more beneficial than that he possessed, he declined it with these words, "I love my neighbours, and they love me: why then should I begin in my old days to form new connections, and tear myself from those friends whose kindness is to me the greatest happiness I enjoy?" Acting in this instance like the celebrated Plutarch, who being asked why he resided in his native city, so obscure and so little, "I stay, (said he) lest it should grow less."

AT the battle of Roucoux, in 1746, a ferjeant of the regiment of Flanders, named Vidal, giving his arm to the prince of Monaco (who was wounded) in order order to lead him to a place of fafety, had that very arm broken to pieces by a musket ball. Without betraying the least emotion, this dauntless hero only changed his arm, faying, "Take this, my prince;

the other is now good for nothing."

PSAMMENITUS, king of Egypt, was taken prifoner by Cambyses, and carried out of his own kingdom into Persia. The victor more keenly to insult and afflict their wretched parents, ordered the young princess, Psammenitus's daughter, and all the other young ladies of quality, whom he had brought captive, to go dreffed in the habit of flaves, carrying water upon their backs. While the rest of the Egyptians were quite distracted at this spectacle, Psammenitus remained very calm, with his eyes fixed upon the ground. Soon after, Cambyses ordered his fon, the young Egyptian prince, with several of the young noblemen his companions, to be led forth tied together by the necks, and bridled like horses, with bits in Pfammenitus, upon this additional their mouths. shock, was the only person who refrained from tears: but happening to espy a certain familiar friend of his go about begging, in a naked starving condition, upon calling to his friend, he burst into a flood of tears, beating his head after the manner of the barbarians. Cambyses, hearing the fingularity of his behaviour, demanded to know the reason why he remained filent and unmoved upon viewing the calamity of his children, and was all on a fudden so much afflicted at feeing the diftreffes of a poor old man. "O, fon of Cyrus, (answered Psammenitus,) domestic miseries, arrived to this violent height, are more grievous than to admit of tears: but to fee my friend reduced from a state of ease and affluence to this extremity of distress and want, in the very verge of life, this is an object that commands my tears." WHEN

WHEN Dean Swift was at Sir Arthur Achefon's, at Market Hill, in the county of Armagh, an old gentleman was recommended to him, as having been a remarkable loyalist in the reigns of Charles II, James II. and William III, who had behaved with great loyalty and bravery in Scotland during the troubles of those reigns, but was neglected by the government, although be deferved great rewards from it. As he was reduced in his circumstances, the Dean made him a handsome present; but said at the same time, "This trifle, Sir, cannot support you long, and your friends may grow tired of you; therefore I would have you contrive some honest means of getting a sum of money fufficient to put you into a way of life for fupporting yourfelf with independency in your old age." To this Captain Creichton (for that was the gentleman's name) answered, "I have tired all my friends, and cannot expect any fuch extraordinary favours." "Sir (replied the Dean) I have heard much of your adventures; that they are fresh in your memory; that you can tell them with great humour; and that you have taken memoranda of them in writing." The Captain answered, "I have; but no one can understand them but myself." "Well then, Sir, (rejoined the Dean,) get your manuscripts, read them to me, tell me none but genuine stories; and I will place them in order of time for you, prepare them for the prefs, and endeavour to get you a subscription among my friends, as you may do among your own." Captain foon after waited on the Dean with his papers, and related to him many adventures, which the Dean was fo kind as to put in chronological order, to correct the style, and make a small book of them, intituled, " The Memoirs of Captain John Creichton." A subscription was immediately set on foot, by the Dean's interest and recommendation, which raised to

the Captain above 2001. and made the remaining part

of his life very happy and eafy.

NEVER perhaps was there a more fincere and elegant friendship than that which subsisted between Scipio and Lælius. The former was one of the greatest generals and best men that Rome ever produced; the other, for his probity and prudence, was diffinguished by the furname of " the Wife." They were almost of the same age, and had the same inclination, benevolence of mind, tafte for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in the point of military glory, his friend had perhaps the superiority in respect of eloquence. But let us hear Lælius himself upon so interesting a subject. " As for me, of all the gifts of nature or fortune, there are none, I think, comparable to the happiness of having Scipio for my friend. I found in our friendship a perfect conformity of sentiments, in respect to public affairs; an inexhaustible fund of counfels and supports in private life; with a tranquillity and delight not to be expressed. I never gave Scipio the least offence to my knowledge; nor ever heard a word escape him that did not please. We had but one house, and one table, at our common expence; the frugality of which was equally the tafte of both. For in war, in travelling, in the country, we were always together. I do not mention our studies, and the attention of us both always to learn something. This was the employment of our leifure hours, removed from the fight and commerce of the world." Is there now any thing comparable to a friendship like that here described? "What a consolation is it (says Tully) to have a second self, from whom we have nothing fecret, and into whose heart we may pour out our own with perfect unreserve? Could we taste prosperity so sensibly, if we had no

one to share with us in our joy? And what a relief is it in adversity, to have a friend still more affected with it than ourselves!" But what more highly exalts the value of the friendship in question was, its not being founded at all in interest, but folely in esteem for each other's virtues. "What occasion (fays Lælius) could Scipio have for me? Undoubtedly none; nor I for him. But my attachment to him was the effect of my high efteem and admiration of his virtues; and his to me arose from the favourable idea he entertained of my character and manners. friendship encreased afterwards on both sides by habit and commerce. We both indeed derived great advantages from it; but these were not our views when we began to love each other." Nothing upon earth can be so desirable as such an amity. But in vain do we feek it among the ignorant, the vain, the felfish, or men of loose and profligate principles. We must foon be ashamed of loving the man whom we cannot efteem.

His late Royal Highness Frederick, Prince of Wales, who, amongst his other great qualities, was the patron of merit, and the friend of mankind, was frequently visited by persons of distinguished abilities, with whom he contracted a strict intimacy. Among these, the late Mr. Glover (as justly celebrated for the amiableness of his character, as for his qualifications as an orator and a poet) had a confiderable share in his esteem. One day the Prince observed at his levee, that he had not feen the gentleman for fome time, and asking if he was well, was told that Mr. Glover was under difficulties on account of some loss in trade, which had so discouraged him, that he was ashamed to appear in his Highness's presence. The Prince replied, "I am forry for it; and presenting a bank note of 500l. to a gentleman who flood by, added,

added, "Carry this to Mr. Glover as a small testimony of my affection; and affure him from me, that I sympathise in his affliction, and shall be always glad to fee him."

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In the time of the proscription by the triumvirate at Rome, a grievous punishment was denounced against any person who should conceal or any way assist the proscribed; on the other hand, great rewards were promised to those who should discover their hidingplaces. Marcus Varro, the philosopher, was in the list of persons proscribed; at which time his dear friend Calenus tenderly received and concealed him feveral days in his house; and though Antony came often thither to walk and converse, yet was Calenus never affrighted nor changed his mind, though he daily faw other men punished or rewarded according

to the purport of the fanguinary edict.

AT the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his bosom friend Lucilius gave him an opportunity to escape, calling out, "I am Brutus; lead me to Antony." Being conducted to Antony, he spoke with great resolution: "I have employed this artifice," faid he, " that Brutus might not fall alive into the hands of his enemies. The gods will never permit that fortune shall triumph so far over virtue. In spite of fortune, Brutus will always be found, dead or alive, in a fituation worthy of his courage." Antony, admiring the firmness of Lucilius, faid to him, "You merit a greater reward than it is in my power to bestow. I have just now been informed of the death of Brutus; and, as your fidelity to him is now at an end, I beg earnestly to be received in his place; love me as you did him; I wish no more." Lucilius engaged himself to Antony; and, maintaining the same fidelity to him that

he had done to Brutus, adhered to him when he was

abandoned by all the world.

Damon being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty to visit his wife and children, leaving his friend Pythias as a pledge for his return, on condition, that if he failed, Pythias should suffer in his stead. Damon not having appeared at the time appointed, the tyrant had the curiofity to visit Pythias in prison. "What a fool was you," faid he, "to rely on Damon's promise! How could you imagine that he would facrifice his life for you, or for any man?" " My Lord," faid Pythias, (with a firm voice and noble aspect,) " I would suffer a thoufand deaths rather than my friend should fail in any article of honour. He cannot fail; I am confident of his virtue as of my own existence. But I beseech the gods to preserve his life. Oppose him, ye winds! disappoint his eagerness, and suffer him not to arrive till my death has faved a life of much greater confequence than mine, necessary to his lovely wife, to his little innocents, to his friends, to his country. Oh! let me not die the most cruel of deaths in that of my Damon." Dionyfius was confounded and awed with the magnanimity of these sentiments. He wished to speak; he hesitated; he looked down, and retired in filence. The fatal day arrived. Pythias was brought forth; and, with an air of fatisfaction, walked to the place of execution. He ascended the scaffold, and addressed the people! "My prayers are heard, the gods are propitious; the winds have been contrary; Damon could not conquer impossibilities: he will be here to-morrow, and my blood shall ransom that of my friend." As he pronounced these words, a murmur arose, a distant voice was heard; the crowd caught the words, and "Stop, stop execution!" was repeated by every person. A man came at full speed.

In the same instant he was off his horse, on the scaffold, and in the arms of Pythias. "You are fafe," he cried, " you are fafe, my friend, my beloved; the gods be praised! you are safe." Pale, cold, and half speechless, in the arms of his Damon, Pythias replied, in broken accents, "Fatal hafte-cruel impatience—what envious powers have wrought impoffibilities against your friend? But I will not be wholly disappointed: fince I cannot die to save you, I will die to accompany you." Dionysius heard, and beheld with aftonishment; his eyes were opened; his heart was touched; and he could no longer refift the power of virtue: he descended from his throne, and ascended the scaffold. "Live, live, ye incomparable pair. Ye have demonstrated the existence of virtue, and confequently, of a God who rewards it. Live happy; live renowned; and as you have invited me by your example, form me by your precepts, to participate worthily of a friendship so divine."

The Cardinal d'Amboise, Minister to Louis XII. of France, and Archbishop of Rouen, built a magnificent palace in that city, which was finished before it was observed that it was surrounded with land that did not belong to the bishoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the Cardinal. And the Cardinal enquiring what was his motive for felling it? " The pleafure," answered the gentleman, " of accommodating your Lordship." " If you have no other motive," faid the Cardinal, "keep your land." "I am fond of my land," replied the gentleman; "but a neighbour has made proposals to me for my daughter, and I cannot answer his demands without felling my estate." "May you not borrow from a friend?" faid the Cardinal: "frugality will enable you to make payment without felling your estate." "Ah!" replied the gentleman, "I have no friend from whom I can expect such a favour." "Have a better opinion of your friends," replied the Cardinal, holding out his hand: "Rank me among your friends, and you shall have the money." The gentleman falling on his knees, returned thanks by tears. The Cardinal said, that he had acquired a friend, which was better than land.

AFTER the Revolution, letters were intercepted from the Earl of Godolphin to the dethroned king. This was a crime against the state; but not a crime to be ashamed of. The Earl at the same time was a man of approved virtue. These circumstances prompted the following course. King William, in a private conference, produced the Earl's letters to him; commended his zeal for his former master, however blind it might be; expressed a fondness to have the Earl for his friend; and at the same moment burnt the letters, that the Earl might not be under any con-This act of generofity gained the Earl's heart, and his faithful services, ever after. circumstances here made the Earl certain of the King's fincerity. At the same time, the burning of the letters, which were the only evidence against him, placed him in absolute security, and left no motive to action but gratitude alone.

Two young scholars of Eton School, one of whom was the late Lord Baltimore, went out a shooting, and were detected in that unpardonable offence by one of the masters. He came up quickly enough to one of them to discover his person; the other, perhaps having quicker heels, got off unknown. The detected culprit was slogged pretty severely, and threatened with repetitions of the same discipline if he did not discover his companion. This, however, he persisted in refusing, in spite of reiterated punishment.

His companion, who was confined to his room at his boarding-house by a soar throat, (which he had got by leaping into a ditch to escape the detection of the master,) on hearing with what severity his friend was treated on his account, went into school, with his throat wrapped up, and nobly told the master, that he was the boy that was out a shooting with the young man who, with such a magnanimous perseve-

rance, had refused to give up his name.

LORD-STANHOPE was at Eton School with one of the Scots Noblemen who were condemned after the Rebellion in 1715. He requested the life of his old school-fellow (whom he had never seen since that time) of the Privy Council, while they were deliberating upon the signing of the warrant of execution of these unfortunate Noblemen. His request was resused, till he threatened to give up his place if the Council did not comply with it. This menace procured him the life of his associate in early life, to whom he asterwards sent a handsome sum of money.





GAMING.

SENTIMENTS.

The strong desire shall ne'er decay,
Who plays to win, shall win to play;
The breast where Love had plann'd his reign,
Shall burn unquench'd with lust of gain;
And all the charms that wit can boast
In dreams of bitter luck be lost!
Thus, neither innocent nor gay,
The useless hours shall sleet away:
While Time o'erlooks the trivial strife,
And, scoffing, shakes the sands of life.

G AMING is pregnant with almost every evil, and the fatal source of miseries the most distressful to man. Wealth, happiness, and every thing valuable, are too often sacrificed to it. It rends as a funder the

the bands of friendship and the ties of love. The wife, once loving and beloved, is made wretched for life; and the sweet babes that hung with delightful fondness around the knees, are thrown upon the cold charity of their relations, who perhaps will teach them to lisp out curses on their parents' memory.

Men who have ruined themselves by playing are glad to join the very scoundrels that destroyed them, and live upon the spoils of others. Estates are now almost as frequently made over by whist and hazard, as by deeds and settlements; and the chariot of many of our ladies of sashion may be said to "roll upon the four aces."

Gamesters generally lose their temper and humanity with their money, and grudge their families the necessaries of life, while they themselves are squan-

dering thousands.

Gaming, like French liberty, levels all diffinctions. The peer and his valet, the man of honour and a swindler, may happen to fit at the same table; and a looker-on cannot distinguish the man of rank from a sharper sprung from the very dregs of the vulgar.

EXAMPLES.

A MAN of pleasure; a person of high birth, and high spirit; of great parts, and strong passions; every way accomplished, not least in iniquity; by his unkind treatment was the death of a most amiable wise: his gaming, love of pleasure, and great extravagance, at length disinherited his only child.

The fad evening before he died (fays our author) I was with him. No one else was there but his physician, and an intimate whom he loved, and whom

he had ruined.

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At my coming in he faid, "You and the physician are come too late; I have neither life nor hope! You both aim at miracles: you would raise the dead."

Refusing to hear any thing from me, or take any thing from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck. Then, with vehemence he exclaimed, "Oh, time, time! it is sit thou shouldst thus strike thy murderer to the heart. How art thou sled for ever! A month! Oh, for a single week! I ask not for years; though an age were too little for the much I have to do. Pray, you that can. I never prayed; I cannot pray; nor need I. Is not Heaven on my side already? It closes with my conscience; its severest strokes but second my own."

His friend being much touched, even to tears, at this, (who could forbear? I could not,) with a most affectionate look he said—" Keep these tears for thyself: I have undone thee. Dost weep for me? That's

cruel. What can pain me more?"

Here his friend, too much affected, would have left him.

hear me. How madly have I talked! How madly hast thou listened and believed! But look on my prefent state, as a sull answer to thee, and to myself. This body is all weakness and pain; but my soul, as if strong by torment to greater strength and spirit, is sull powerful to reason, sull mighty to suffer. And that, which thus triumphs within the jaws of mortality, is doubtless immortal. And for a Deity, nothing less than an Almighty could inslict what I feel! My soul, as my body, lies in ruins; in scattered fragments of broken thought. Remorse for the past throws my thought on the suture: worse dread of the suture strikes it back on the past! I turn, and turn, and

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and find no ray. Didst thou seel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless Heaven for the slames. That is not an everlasting slame; that is not an unquenchable sire. My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there another hell? Oh, thou blasphemed, yet most indulgent Lord God! Hell itself is a refuge, if it hides me from thy frown."

Soon after his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the sun (which I hope has seen sew like him) arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont

expired."

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It is related of Mr. Locke, that being invited to a company of the highest rank and first abilities in the kingdom, and hearing cards called for as soon as dinner was over, he retired thoughtful to a window; and being asked the reason of his seriousness, replied, "He had not slept the foregoing night, for the pleasure which their lordships had given him to expect from that day's conversation with men of the first character for sense and genius; and hoped his sorrow for his disappointment would be forgiven him." This seasonable rebuke had the proper effect: the game was instantly thrown up, and conversation restored with a brilliancy suitable to the illustrious assembly.

In one of the principal cities in Europe lived Lucius and Sapphira, blessed with a moderate fortune, health, mutual love, and peace of mind. Their family consisted of two little darlings, a son and a daughter. They seemed to want for nothing as an addition to their happiness; nor were they insensible of what they enjoyed; but, animated with gratitude to

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Heaven, they were happy inftruments of good to all Towards the close of the summer in about them. 1765, Lucius happened to be in company with some neighbouring gentlemen who proposed to waste an hour or fo at cards; he confented, more in complais. ance to the taste of others than his own. Like other gamesters, he met with a variety of fortune, (a variety more feducing than a continuance either of good or bad,) and being warm with liquor, he was inconfiderately drawn in, before the company broke up, to involve himself more than his fortune could bear. The next day, on fober reflection, he could not support the thoughts of that diffress which his folly had brought upon Sapphira and her little innocents. He had not courage enough to acquaint her with what had happened; and, whilst in the midst of pangs to which he hitherto had been a stranger, he was visited, and again tempted, by one of the last night's company, to try his fortune once more. In order to drown reflection, and in hopes of recovering his loss, he flew to the fatal place; nor did he leave it till he had loft his all. The consequence of this was, that the next day, in indescribable despair, after writing to acquaint Sapphira with what had happened, he shot himself through The news of this deprived the lady of her fenses. She is (at least was lately) confined in a madhouse; and the two little innocents, destitute of parents and fortune, have a troublesome world to struggle with; and are likely to feel all the miseries which poverty and a fervile dependance entail upon the wretched.

A YOUNG lady who lived in the North was on the point of marriage with a young gentleman, of whom the was passionately fond, and by whom the was as greatly beloved. She was at the same time admired by a person of high rank, but whose passion, as he

eyes,

was already married, was confequently dishonourable. He was determined, however, at any rate, to indulge his diabolical lusts; but the lady being a person of the strictest honour, he was obliged to act with caution, and keep his intentions a fecret. Knowing her propenfity to gaming, he laid a fnare for her, into which she fell, to the great diminution of her for-This he, fiend-like, took care to have reprefented with the most aggravated circumstances to the gentleman to whom she was engaged. Upon which his friends painted to the young lover the dreadful inconveniences of his taking a gamester to wife: that poverty, disease, and probably dishonour to his bed, were the likely confequences. In a word, they fo managed matters, as to break off the match. " noble villain," who occasioned the breach between the lovers, notwithstanding, missed his wicked ends: his addresses and proposals met with the contempt and abhorrence which they deserved. Yet, though she preserved her chastity—a circumstance very precarious among female gamesters—the loss of her intended spouse, on whom she had inviolably fixed her affections, threw her into a decline, which, in a few months, put a period to her life.

The late Colonel Daniel (who took great pleasure in giving advice to young officers, guiding them in their military functions, &c.) whenever he was upon this article of gaming, used always to tell the following story of himself, as a warning to others; and to shew that a little resolution may conquer this absurd passion. During Queen Anne's wars, he was an ensign in the English army, then in Spain: but he was so absolutely possessed by this evil, that all duty, and every thing else which prevented his gratifying that darling passion, was grievous to him. He scarce allowed himself time to rest; or, if he slept, his dreams presented packs of cards to his

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eyes, and the rattling of dice to his ears. His meals were neglected; or, if he attended them, he looked upon that as fo much loft time, fwallowed his meat with precipitancy, and hurried to the gaming table again. For some time Fortune was his friend; and he was fo successful, that he has often spread his winnings on the ground, and rolled himself upon them, in order that it might be faid of him, " He wallowed in gold." Such was his life for a confiderable time; but, as he often faid, (and, we may presume, every considerate man will join with him,) "it was the most miserable part of it." After some time he was ordered on the recruiting duty; and at Barcelona he raised 150 recruits for the regiment; though even this business was left entirely to his serjeant, that he might be more at leifure to attend his darling paffion. After some changes of good and ill luck, Fortune declared fo openly against him, that in one unlucky run he was totally stripped of the last farthing. In this diffress he applied to a captain of the same regiment with himself for a loan of ten guineas; which was refused with these words: "What! lend my money to a professed gamester? No, Sir; I must be excufed; for, of necessity, I must lose either my money or my friend. I therefore choose to keep my money." After this taunting refusal he retired to his lodging; where he threw himself upon the bed, to lay his thoughts and his forrows to a momentary rest during the heat of the day. A gnat, or some such insect, happening to bite him, he awoke; when his melancholy fituation immediately presented itself to him in strong colours: without money, and no prospect how to get any, to subfift himself, and his recruits to the regiment, who were then at a great distance from him; and should they desert for want of their pay, he must be answerable for it; and he could expect nothing hut but cashiering for disappointing the queen's service. He had no friend: for he whom he had esteemed such had not only refused to affist him, but had added taunts to his refusal. He had no acquaintance there; and strangers, he knew, would not let him have so large a fum as was adequate to his real necessity. This naturally led him to reflect feriously on what had induced him to commence gamester; and this he presently perceived was idleness. He had now found the cause; but the cure was still wanting. How was this to be effected, so as to preclude a relapse? Something must be done; fome method purfued, so effectually to employ his time, as to prevent his having any to throw away on gaming. In this state of mind it occurred to him that the adjutancy of the regiment was to be difposed of; and this he determined to purchase, as a post the most likely to find him a sufficient and laudable way of paffing his time. He had letters of credit, to draw for what fum he pleafed for his promotion in the army; but not to throw away idly, or to encourage his extravagance. Thus far all was well; but the main difficulty remained; and he must get to the regiment before he could get any steps toward the intended purchase, or draw for the sum to make it with. While he was thus endeavouring to fall upon fome expedient to extricate himself from this dilemma, his friend, the captain, who had refused him in the morning, came to pay him a visit. After a very cool reception on the colonel's fide, the other began by asking him what steps he intended to take to relieve himself from the anxiety he plainly perceived he was in? The colonel then told him all that he had been thinking upon that head; and the resolution he had made of purchasing the adjutancy as soon as he could join the regiment. His friend then getting up, and embracing him, faid, "My dear Daniel! I refuled fused you in the morning in that abrupt manner, in order to bring you to a fense of the dangerous situation you were in, and to make you reflect feriously on the folly of the way of life in which you are engaged. I heartily rejoice that it has had the defired effect. Purfue the laudable resolution you have made; for be asfured that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My interest, advice, and purse, are now at your command. There; take it, and please yourfelf with what is necessary to subsist yourself and the recruits." This presently brought the colonel off the bed; and the afternoon's behaviour entirely obliterated the harshness of the morning's refusal. He now viewed the captain in the agreeable light of a fincere friend, and for ever after esteemed and found him fuch. In short, the colonel set out with his recruits for the regiment, where he gained great applause for his success; which, as well as his commisfion, he had well nigh loft by one morning's folly. He immediately folicited for, and purchased the adjutancy; and from that day never touched cards or dice, but (as they ought to be used) merely for diversion, or to unbend the mind after too close an attention to serious affairs.

Lysander was the only fon of Hortensius, a gentleman of large fortune; who with a paternal eye watched over his education; and suffered no means to be neglected, which might promote his future usefulness, honour or happiness. Under such tuition, he grew up, improving in every amiable accomplishment. His person was graceful; and his countenance the picture of his soul, lively, sweet, and penetrating. By his own application, and the assistance of suitable preceptors, he was master of the whole circle of sciences; and nothing was now wanting, to form the complete gentleman, but travelling. The tour of Europe

Europe was therefore refolved upon, and a proper person provided to attend him. Lysander and his tutor directed their course to France; and crossed the fea at Dover, with an intention to pay their first visit to Paris. Here Lyfander had difficulties to furmount, of which he was little apprifed. He had been bred in shades and solitude, and had no idea of the active scenes of life. It is easy to imagine, therefore, his surprise at being transported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that reforted to the public walks. He launched into pleasures; and was enabled to commit a thousand extravagancies, by the ample supplies of money which a fond father allowed him. In vain his tutor represented to him the imprudence of his conduct: Captivated with the novelty of every thing around him, he was deaf to all his remonstrances. He engaged in an intrigue with a woman of the most infamous character; who in a short time reduced him to the necessity of making fresh demands The indulgent Hortenfius, with a upon his father. few reprimands for his profusion, and admonitions to economy, remitted him confiderable fums. these were not sufficient to satisfy an avaricious mistress; and ashamed to expose himself again to his father, he had recourse to fortune. He daily frequented the gaming tables; and, elated with a trifling fuccess at the beginning, gave up every other pleasure for that of rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an easy prey to their artifice and designs. His father heard of his conduct with inexpressible forrow. He inflantly recalled him home; but, alas! the return to his native country did not restore him to his native dispositions. The love of learning, generofity, humanity, and every noble principle, were G 5

suppressed; and in their place, the most detestable avarice had taken root. The reproofs of a father, fo affectionate as Hortensius, were too gentle to reclaim one confirmed in vicious habits. He still pursued the fame unhappy course; and at length, by his dissolute behaviour, put an end to the life of the tenderest of The death of Hortenfius had at first a happarents. py effect upon the mind of Lyfander; and, by recalling him to a fense of reflection, gave some room to hope for reformation. To confirm the good refolutions he had formed, his friends urged him to marry. The proposal not being disagreeable to him, he paid his addresses to Aspasia; a lady possessed of beauty, virtue, and the sweetest dispositions. So many charms could not but impress a heart which filial grief had already in some measure softened. He loved and married her; and, by her prudent conduct, was prevailed upon to give up all the former affociates of his favourite vice. Two years passed in this happy manner; during which time, Aspasia blessed him with a son. The little darling had united in him all the father's lustre, and the mother's grace. Lysander often viewed him with streaming eyes of tenderness; and he would fometimes cry out, "Only, my fon, avoid thy father's steps, and every felicity will attend thee." About this time it happened that some business of importance required his presence in London. There he unfortunately met with the base wretches who had been his old acquaintance; and his too easy temper complying with their folicitations, again he plunged into the abysis of vice and folly. Aspasia, wondering at the long absence of her husband, began to entertain the most uneasy apprehensions for him. wrote him a tender and endearing letter; but no anfwer was returned. Full of terror and anxiety, she went in person to enquire after her Lysander. Long was

was it before she heard the least tidings of him. At length, by accident, finding his lodgings, she slew to his chamber, with the most impatient joy, to embrace a long lost husband. But ah! who can paint the agony she felt, at the sight of Lysander weltering in his gore, with a pistol clinched in his hand! That very morning he had put an end to his wretched being. A paper was found upon the table, of his own hand writing, which imported that he had entirely ruined himself, and a most amiable wife and child; and that life was insupportable to him.





HUMANITY.

SENTIMENTS.

Bleffed are the merciful, for they shall obtain mercy.

HUMANITY, or Mercy, is the first great attribute of the Deity, "who maketh his rain to fall upon the just and unjust." Consequently there is nothing that can bring a man to so near a likeness to his Maker.

A good-hearted man is easy in himself, and studies to make others so; and a denial from him is better relished by his obliging regret in doing it, than a favour

granted by another.

That scourge of the human race, War, is totally repugnant to this generous attribute; but it presents innumerable opportunities of its being exercised; and he who spares a cruel enemy when in his power, gains more honour than by winning a battle.

EXAMPLES.

EXAMPLES.

"THE Senate of the Areopagites being affembled together in a mountain, without any roof but heaven, the senators perceived a bird of prey, which pursued a little sparrow that came to save itself in the bosom of This man, who naturally one of their company. was harsh, threw it from him so roughly that he killed it; at which the court was offended, and a decree was made, to banish him from the Senate." The judicious may observe, that this company, which was at that time one of the gravest in the world, did it not for the care they had to make a law concerning sparrows; but it was to shew that clemency, and a merciful inclination, were so necessary in a state, that a man deftitute of them was not worthy to hold any place in the government, he having (as it were) re-

nounced humanity.

MARCUS ANTONINUS, the philosopher and emperor, excelled most other men in that excellent virtue; as he manifestly shewed in that glorious action of his towards Avidius Cassius and his family, who had rebelled against him in Egypt. For as the Senate bitterly profecuted Avidius and all his relations, Antoninus, as if they had been his friends, always appeared as an intercessor in their behalf. Nothing can reprefent him herein so much to the life, as to recite part of the oration which, upon this occasion, was made by him in the Senate, to this purpose. "As for what concerns the Cassian rebellion, I beseech you, Conscript Fathers, that, laying aside the severity of your censure, you will preserve mine and your own clemency. Neither let any man be slain by the Senate, nor let any man suffer that is a Senator. Let not the blood of any patrician be spilt; let the banished return, and the exiles be restored to their estates: I heartily wish that I could restore those that are already dead unto life again. In an Emperor I could never approve of the revenge of his own injuries, which, however it may be oftentimes just, yet, for the most part, if not always, it appears to be cruel. You shall therefore pardon the children, fon-in-law, and wife of But why do I say pardon them, Avidius Cassius. fince there are none of them that have done amiss? Let them live therefore, and let them know that they live in fecurity under Marcus. Let them live in the enjoyment of their patrimony, and in the possession of their garments, their gold and filver; and let them be not only rich, but fafe. Let them have the freedom to transport themselves into all places as they please; that throughout the whole world, and in the fight of all people, they may bear along with them the true and unquestionable instance of yours and my clemency." This oration was fo pleafing to the Senate and populace of Rome, that they extolled the humanity of Marcus with infinite praises.

ALPHONSUS, King of Naples and Sicily, was all goodness and mercy. He had besieged the city of Cajeta, that had infolently rebelled against him; and the city being diffressed for want of necessary provisions, put forth all their old men, women, and children, and fuch as were unferviceable, and shut their gates against The king's council advised that they should not be permitted to pass, but should be forced back again into the city; by which means he would speedily become the master of it. The king, pitying the distressed multitude, suffered them to depart; though he knew it would occasion the protraction of the siege. But when he could not take the city, some were so bold as to tell him, that it had been his own in case he had not dealt in this manner. "But (faid the king) I value

I value the fafety of fo many persons at the rate of an

hundred Cajetas."

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Augustus Cæsar, walking abroad with Diomedes, his freed-man, a wild boar had broken the place of his restraint, and seemed to run directly towards Augustus. The freed-man, in whom at that time there was more of fear than of prudence, confulting his own fafety, took hold of the emperor, and placed him before himself: yet Augustus never discovered any

fign of anger or offence at what he did.

C. Julius Cæsar was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himself. Cornelius Phagita, one of the bloody emissaries of Sylla, in the civil dissention between him and Marius, industriously hunted out Cæsar (as one of the Marian party) from all his lurking holes, at last took him, and was with difficulty persuaded to let him escape at the price of two talents. When the times changed, and it was in his power to be feverely revenged of this man, he never did him the least harm, as one that could not be angry with the winds when the tempest was over. L. Domitius, an old and sharp enemy of his, held Corfinium against him with thirty cohorts: there were also with him very many fenators, knights of Rome, and the flower and strength of the Pompeian party. Cæsar besieged the town; and the foldiers talked of furrendering both the town and themselves to Cæsar. Domitius, despairing of any mercy, commanded a physician of his to bring him a cup of poison. The physician knowing he would repent it upon the appearance of Cæfar's clemency, gave him, instead, of poison, a soporiferous potion. The town being furrendered, Cæfar called all the more honourable persons to his camp, spoke civilly to them, and, having exhorted them to peaceable peaceable and quiet counsels, sent them away in safety, with whatsoever was theirs. When Domitius heard of this, he repented of the poison he supposed he had taken: but being freed of that fear by his physician, he went out unto Cæsar, who gave him his life, liberty, and estate. In the battle of Pharsalia, as he rode to and fro, he cried, "Spare the citizens!" nor were any killed, but fuch only as continued to make refistance. After the battle he gave leave to every man of his own fide to fave one of the contrary: and at last, by his edict gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their estates, honours, and commands. When he heard of the death of Pompey, which was caused by the villainy of others, fo far was he from exulting, that he broke out into tears, and profecuted his mur-

derers with flaughter and blood.

DURING the retreat of the famous King Alfred, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened; which, while it convinces us of the extremities to which that great man was reduced, will give a striking proof of his pious and benevolent disposition. A beggar came to his little castle there, and requested alms; when his queen informed him, "that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hopes of fuccess." The king replied, "Give the poor Christian the one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf fuffice for more than our necessities." Accordingly the poor man was relieved; and this noble act of charity was foon recompensed by a providential store of fresh provisions, with which his people returned.

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Louis the Ninth, on his return to France with his queen and his children, was very near being shipwrecked, some of the planks of the vessel having started, and he was requested to go into another ship, which was in company with that which carried them. He resulted to quit his own ship, and exclaimed, "Those that are with me most assuredly are as fond of their lives as I can possibly be of mine. If I quit the ship, they will likewise quit it; and the vessel not being large enough to receive them, they will all perish. I had much rather entrust my life, and those of my wife and children, in the hands of God, than be the occasion of making so many of my brave subjects perish."

HENRIETTA MARIA, Queen of Charles the First, as she was walking out northward of the city of Exeter, foon after her lying-in, stopped at the cottage of a poor woman, whom she heard making doleful cries. She fent one of her train to enquire what it might be which occasioned them. The page returned, and faid the woman was forrowing grievously, because her daughter had been two days in the straw, and was almost dead for want of nourishment, she having nothing to give her but water, and not being able, for the hardness of the times, to get any thing. On this the Queen took a small chain of gold from her neck, at which hung an Agnus. She took off the Agnus, and put it in her bosom; and making the woman be called to her, gave her the chain, and bade her go into the city to a goldsmith and sell it, and with the money to provide for the good woman in the

SIR PHILIP SIDNEY, at the battle near Zutphen, displayed the most undaunted courage. He had two horses killed under him; and whilst mounting a third, was wounded by a musket-shot out of the trenches,

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trenches, which broke the bone of his thigh. He returned about a mile and a half, on horseback, to the camp; and being faint with the loss of blood, and probably parched with thirst, through the heat of the weather, he called for drink. It was presently brought him; but as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant, looked up to it with wishful eyes. The gallant and generous Sydney took the bottle from his mouth, just when he was going to drink, and delivered it to the soldier, saying, "Thy

necessity is yet greater than mine."

RICHARD CROMWELL, fon of Oliver Cromwell, is faid to have fallen at the feet of his father, to beg the life of his Sovereign Charles I. In the fame spirit of humanity, when Colonel Howard told him, on his father's death, that nothing but vigorous and violent measures could secure the Protectorate to him, and that he should run no risk, as himself would be answerable for the consequences; Richard replied, "Every one shall see that I will do nobody any harm: I have never done any, nor ever will. I shall be much troubled if any one is injured on my account; and instead of taking away the life of the least person in the nation for the preservation of my greatness; (which is a burden to me,) I would not have one drop of blood spilt."

KING GEORGE II. was very anxious to fave the life of Dr. Cameron, against whom execution was awarded for treason five years after the act of attainder. When he was desired to sign one of the deathwarrants for a similar offence, he said, in the true spirit of mercy that has ever distinguished his illustrious House, "Surely there has been too much blood already spilt upon this occasion!" This Prince seemed to have none of that love of individual and distinct

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property which has marked the character of many Sovereigns. His Majesty came one day to Richmond Gardens, and finding the gates of them locked, while some decently dressed persons were standing on the outside, called for the head-gardener in a great passion, and told him to open the door immediately: "My subjects, Sir," added he, "walk where they please." The same gardener complaining to him one day that the company in Richmond Gardens had taken up some of the slower-roots and shrubs that were planted there, his only reply was, shaking his cane at him, "Plant more then, you blockhead you."

QUEEN CAROLINE one day observing that her daughter, the late Princess of Orange, had made one of the ladies about her stand a long time while she was talking to her upon some trifling subject, indeed till she was almost ready to faint, was resolved to give her a practical' reprimand for her ill-behaviour, that should have more weight than verbal precept. When the Princess therefore came to her in the evening as usual to read to her, and was drawing herself a chair to sit down, the Queen said, "No, my dear, you must not sit at present; for I intend to make you stand this evening as long as you suffered Lady — to remain to-day in the same position. She is a woman of the first quality; but had she been a nurserymaid, you should have remembered she was a human creature as well as yourfelf."

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ind erty THE Duc de Montmorenci, one day playing at hazard, won a confiderable sum of money. A gentleman standing near him, said to his friend, "That now is a sum which would pay all my debts, and make me happy." "Would it so, Sir?" replied the Duke; "take it then; I only wish that it were more." As the Duke was walking one day in the fields near Thououse with another nobleman, their discourse turned

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upon the happiness of men in different situations; and whether those were most to be envied who were in eminent, or those who were in low situations of life. "Ho!" fays the Duke, on observing three or four peafants, who were making their frugal meal under a tree, " these men shall settle the point for us." He comes up to them, and accosting them in his usual gracious manner, fays, "My friends, are you happy? Pray tell me." Three of them told him, "that confining their happiness to a few acres which they had received from their ancestors, they defired nothing farther." The fourth faid, "that all that he wished was to be able to regain the possession of a part of his patrimony, which had passed into other hands by the misfortunes of some of his family." "Well then, my friend, if you had it again, you think you should be happy?" " As happy, my Lord Duke, I think, as a man can possibly be in this world." "What would it cost you to recover it?" "Two thousandlivres, Sir." "Well, then," faid the Duke, turning to one of his attendants, "present him with the money, that I may fay I have had the fatisfaction today of making one person happy."

A very similar anecdote is told of the late Beau Nash of Bath. A gentleman of broken fortune one day standing behind his chair, as he was playing a game of piquet for 200l. and observing with what indifference he won the money, could not avoid while pering these words to another who stood by, "Heavens! how happy would all that money make me!" Nash, overhearing him, clapped the money into his hand, and cried, "Go, and be happy!" An instance of his humanity is told us in the Spectator, though his name is not mentioned. When he was to give in some official accounts, among other articles he charged, "For making one man happy, 101." Being questioned about the meaning of so strange an item, he frankly

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frankly declared, that happening to over-hear a poor man declare to his wife, and a large family of children. that 10l. would make him happy, he could not avoid trying the experiment. He added, that if they did not chuse to acquiesce in his charge, he was ready to refund the money. His employers, struck with such an uncommon instance of good-nature, publicly thanked him for his benevolence, and defired that the fum might be doubled as a proof of their fatisfaction. In the severe winter of 1739, his charity was great, useful, and extensive. He frequently, at that season of calamity, entered the houses of the poor, whom he thought too proud to beg, and generously relieved But of all the inftances of Nash's bounty, none does him more real honour, than the pains he took in establishing an hospital at Bath. It is with pain we add after this, that in the evening of his life he stood in want of that charity which he had never refused to any one.

FREDERICK, King of Prussia, one day rang his bell, and nobody answered, on which he opened his door, and found his page fast asleep in an elbow chair. He advanced toward him, and was going to awaken him, when he perceived part of a letter hanging out of his pocket. His curiofity prompting him to know what it was, he took it out, and read it. It was a letter from this young man's mother, in which she thanked him for having fent her part of his wages to relieve her in her mifery, and finished with telling him, that God would reward him for his dutiful affection. The king, after having read it, went back foftly into his chamber, took a bag full of ducats, and flipped it with the letter into the page's pocket. Returning to the chamber, he rang the bell fo loudly, that it awakened the page, who instantly made his appearance. "You have had a found fleep," faid

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the king. The page was at a loss how to excuse himself; and putting his hand into his pocket by chance, to his utter astonishment, he there found a purse of ducats. He took it out, turned pale, and, looking at the king, shed a torrent of tears, without being able to utter a single word. "What is that?" said the king: "What is the matter?—"Ah, Sire," said the young man, throwing himself on his knees, "somebody seeks my ruin! I know nothing of this money, which I have just found in my pocket!" "My young friend," replied Frederick, "God often does great things for us even in our sleep. Send that to your mother, salute her on my part, and assure her that I will take care of both her and you,"





INDUSTRY.

SENTIMENTS.

Seeft thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men.

A MAN who gives his children a habit of induftry, provides for them better than by giving them a stock of money.

Industry accomplishes things that to the idle and

indolent appear impossibilities.

The active do commonly more than they are obli-

ged to do; the indolent do less.

The man who with industry and diligence fills up the duties of his station, is like the clear river, which refines as it flows, and gladdens and fertilizes every land through which it glides.

To strive with difficulties, and to conquer them, is the highest human felicity; the next is to strive,

and deserve to conquer.

No man can be happy in total idleness. He that should be condemned to lie torpid and motionless, would fly for recreation to the mines and the gallies.

The hand of the diligent maketh rich; but the foul

of the fluggard defireth and hath nothing.

The devil (fays a Spanish proverb) tempts every

man, but an idle man tempts the devil.

The bread gained by industry is the sweetest, because it is eaten with satisfaction.

EXAMPLES.

Horace, a celebrated Roman poet, relates, that a countryman, who wanted to pass a river, stood loitering on the banks of it, in the soolish expectation that a current so rapid would soon discharge its waters. But the stream still slowed, increased, perhaps, by fresh torrents from the mountains; and it must for ever flow, because the sources from which it is derived are inexhaustible.

Thus the idle and irresolute youth trisles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to be accomplished, but which will become more and

more difficult, the longer it be neglected.

AT Athens there were two poor young men, Menedemes and Asclepiades, who were greatly addicted to the study of philosophy. They had no visible means of support; yet kept up their plight and colour, looked hale, well, and in good condition. The judges had information given them of the retired life of these two, and of their neither having any thing to live on, nor apparently doing any thing to maintain themselves: consequently, as they could not live without suffernance, it was inferred that they must have some clandestine means of subsisting. Upon this ground of information

formation the young men were fummoned before the judges, and ordered to answer to the charge. One of the accused, after saying that little credit was given to what a man could urge in his own defence, (it being natural to believe that every criminal will either deny or extenuate the crimes he is charged with,) and adding that the testimony of a disinterested person was not liable to suspicion, desired that a certain baker whom he named might be fummoned, and answer for them. Accordingly the baker, being come, declared that the young men under examination took it by turns to grind his corn every night; and that for the night's work he every morning paid the young man who ground at the hand-mill a drachma, that is about a groat. The judges, surprised at their abstinence and industry, ordered, as a reward of their virtue, that 200 drachmas should be paid them out of the public money.

"PRAY of what did your brother die?" faid the Marquis Spinola one day to Sir Horace Vere. "He died, Sir," replied he, "of having nothing to do." "Alas, Sir," faid Spinola, "that is enough to kill

any General of us all."

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Montesquieu fays, "We in general place idleness among the beatitudes of Heaven; it should rather, I think, be put amidst the torments of hell."

That famous disturber and scourge of mankind, Charles the Twelfth of Sweden, used to say, "That by resolution and perseverance a man might do every thing." Now, though we may not entirely agree with his Majesty, so far at least we may venture to observe, That every man may, by unremitting application and endeavours, do much more than at the first setting out he thought it possible that he ever could do.

A GENTLEMAN was under close confinement in the Bastile seven years; during which time he amused himself in scattering a sew small pins about his chamber, gathering them up again, and placing them in different sigures on the arm of a great chair. He often told his friends afterwards, that unless he had found out this piece of exercise, he verily believed he should have lost his senses.

SIR William Temple, in his Heads for an Essay on the different Conditions of Life and Fortune, pleasantly tells us of "an old man near the Hague, who (says he) served my house from his dairy, and grew so rich, that he gave it over, bought a house, and furnished it, at the Hague, resolving to live at ease the rest of his life; but at length grew so weary of being idle, that he sold it, and returned again to his dairy."

"Love labour, (cried a philosopher:) if you do not want it for food, you may for physic." The idle man is more perplexed what to do, than the industrious in doing what he ought. Action keeps the soul in constant health; but idleness corrupts and rusts the mind; and he that follows recreations instead of his business, shall in a little time have no business to follow.

Demosthenes is an immortal instance of the noblest perseverance; the only virtue that is crowned. He was extremely affected with the honours which he saw paid to the orator Callistratus; and still more with the supreme power of eloquence over the minds of men; and, not being able to resist its charms, he gave himself wholly up to it, from thenceforth renounced all other studies and pleasures; and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The first essay of his eloquence

was against his guardians, whom he obliged to refund a part of his fortune. Encouraged by this event, he ventured to speak before the people, but with very ill fuccefs. He had a weak voice, a thick way of speaking, and a very short breath; notwithstanding which, his periods were fo long, that he was often obliged to stop in the midst of them for respiration, This occasioned his being hissed by the whole audience. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and, having learnt from himself the cause of his being so much dejected, affured him, That the evil was not without remedy, and that his case was not fo desperate as he imagined. He desired him to repeat some of the verses of Sophocles and Euripides to him; which he did. Satyrus spoke them after him; and gave them such graces, by the tone, gefture, and spirit with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself strenuously to the acquiring of it. His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, seem almost incredible; and prove (as Cicero remarks) that an industrious perseverance can surmount almost all things. He stammered to fuch a degree, that he could not pronounce fome letters; among others, that with which the name of "Rhetoric," the art he studied, begins. He was also short-breathed, as above-mentioned. These obstacles he overcame at length, by putting small pebbles into his mouth, pronouncing several verses in that manner without interruption; and accompanying it with walking, or going up steep and difficult places; fo that at last no letter made him hefitate s

fitate; and his breath held out through the longest periods. He went also to the fea-side; and whilst the waves were in the most violent agitation, he pronounced harangues, both to strengthen his voice, and to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public affemblies. Demosthenes took no less care of his action than of his voice. He had a large looking glass in his house, which served to teach him gesture, and at which he used to declaim before he spoke in public. To correct a fault which he had contracted by an ill habit of shrugging up his shoulders, he practifed standing upright in a very narrow pulpit, or rostrum, over which hung an halberd in fuch a manner, that if, in the heat of action, that motion escaped him, the point of the weapon might ferve at the same time to admonish and correct him. His application to study was no less surprising. be the more removed from noise, and less subject to distraction, he shut himself up in a small room under ground, fometimes for months together; and there it was, by the light of his lamp, that he composed those admirable orations which were said, by those who envied him, to "fmell of the oil;" to imply, that they were too elaborate. Demosthenes heard them; and only told them, in reply, "It is plain that yours did not cost you so much trouble." He rose constantly very early in the morning; and used to fay, that he was forry when any workman was at his business before him. We may further judge of his extraordinary efforts to acquire excellence of every kind, from the pains he took in copying Thucydides's History eight times with his own hand, in order to render the style of that great man familiar to him. And his labour was well bestowed; for it was by these means that he carried the art of declaiming to the highest

highest degree of perfection of which it was capable; whence it is plain he well knew its value and im-

portance.

VARIA SERVILIUS, descended of a Prætorian samily, was remarkable for nothing but sloth and indolence; in which he grew old and odious; insomuch, that it was commonly said, by such as passed his house, Hic Varia situs est; Here lies Varia; thus speaking of him as a person not only dead, but buried to all intents and purposes of rational existence.

ABOUT fifty years ago the small territory of Cancar, known in the maritime charts under the name of Ponthiamas, was wholly uncultivated, and almost destitute of inhabitants. A Chinese merchant, commander of a veffel, which he employed in commerce, frequented these coasts. Being a man of that intelligent, reflective genius, which so characteristically marks his nation, he could not, without pain, behold immense tracts of ground condemned to sterility, though naturally more fertile than those which formed the riches of his own country. He meditated therefore a plan for their improvement. With this view, having first of all hired a number of labourers, some Chinese, others from the neighbouring nations, he with great address infinuated himself into the favour of the most powerful princes; who, for a certain subsidy, assigned him a guard for his protection. In the course of his voyage to Batavia and the Philippine Islands, he borrowed from the Europeans their most useful discoveries and improvements, particularly the art of fortification and defence. With regard to internal police, he gave the preference to the Chinese. The profits of his commerce foon enabled him to raife ramparts, fink ditches, and provide artillery. These preliminary precautions secured him a coup de main, and protected him from the enterprises of the furrounding rounding nations. He distributed the lands to his labourers, without the least refervation of any of those duties or taxes known by the name of services, or fines of alienation; duties which, by allowing no real property, become the most fatal scourge to agriculture, and fuggest an idea which revolts against the common fense of every wise nation. He provided his colonists at the same time with all forts of instruments proper for the labour and improvement of their grounds. In forming a labouring and commercial people, he thought that no laws ought to be enacted but those which nature has established for the human race in every climate: he made those laws respected by observing them first himself, and exhibiting an example of fimplicity, industry, frugality, humanity, and good faith. He formed therefore no system of laws; but he did more; he established morals. His territories foon became the country of every industrious man who wished to settle there. His port was open to all nations; the woods were cleared; the grounds judiciously laboured, and fown with rice; canals cut from the rivers watered their fields; and plentiful harvests, after supplying them with subfistence, furnished an object of extensive commerce. The barbarians of the neighbourhood, amazed to fee abundance fo fuddenly fucceed to sterility, flocked for fubfistence to the magazines of Ponthiamas, whose dominions at this day are confidered as the most plentiful granary of that part of Asia; the Malays, the Cochin-Chinese, and the Siamese, whose countries are naturally so fertile, considering this little territory as the most certain resource against famine.

A GENTLEMAN in Surry had a farm worth 2001. per annum, which he kept in his own hands; but running out every year, he was necessitated to sell half of it to pay his debts, and let the rest to a farmer

for one-and-twenty years. Before the term was expired, the farmer one day, bringing his rent, asked him if he would sell his land. "Why," said the gentleman, "will you buy it?" "Yes, if it please you," said the farmer. "How!" returned he, "that's strange! Tell me how this comes to pass, that I could not live upon twice as much, being my own; and you, upon the half, though you have paid rent for it, are able to buy it!"—"Oh! Sir," said the farmer, "but two words made the difference: You said, Go; and I said, Come."—"What's the meaning of that?" says the gentleman.—"Why, Sir," replied the other, "you lay in bed, or took your pleasure, and sent others about your business; and I rose betimes, and saw my business done myself."

IT is faid in the history of the life of Lope de Vega, a Spanish writer, that no less than 1800 Comedies, the production of his pen, have been actually represented on the Spanish stage. His Autos Sacramentales, a kind of facred drama, exceed 400; befides which, there is a collection of his poems of various kinds in 21 vols. 4to. He faid of himself, that he wrote five sheets per day, which, reckoning by the time he lived, has been calculated to amount to 133,225 sheets. He fometimes composed a comedy in two days, which it would have been difficult for another man to have even copied in the fame time. At Toledo he wrote once five comedies in fifteen days, reading them as he proceeded, in a private house, to Joseph de Valdevieso. Juan Perez de Montalvan relates, that a comedy being wanted for the Carnival at Madrid, Lope and he united to compose one as fast as they could. Lope took the first act and Montalvan the fecond, which they wrote in two days; and the third act they divided, taking eight sheets each. Montalvan feeing that the other wrote faster than he H 4

could, says, he rose at two in the morning, and having sinished his part at eleven, he went to look for Lope, whom he found in the garden looking at an orange tree that was frozen; and on enquiring what progress he had made in the verses, Lope replied, "At five I began to write, and finished the comedy an hour ago; since which I have breakfasted, written one hundred and fifty other verses, and watered the garden, and now am pretty well tired." He then read to Montalvan the eight sheets and the one hundred and fifty verses.

GASSENDI, the celebrated philosopher, was perhaps one of the hardest students that ever existed. In general he rose at three o'clock in the morning, and read or wrote till eleven, when he received the visits of his friends. He afterwards at twelve made a very slender dinner, at which he drank nothing but water, and sat down to his books again at three. There he remained till eight o'clock, when, after having eaten a very light supper, he retired to bed at ten o'clock.

QUEEN MARY, wife of William the Third, used to lay, that she looked upon idleness as the great corruptor of human nature, and believed, that if the mind had no employment given it, it would create fome of the worst to itself; and she thought, that any thing which might amuse and divert, without leaving a dreg and impression behind it, ought to fill up those vacant hours that were not claimed by devotion or "When her eyes," fays Bishop Burnet, business. were endangered by reading too much, she found out the amusement of work; and in all those hours that were not given to better employments, she wrought with her own hands, and that fometimes with so constant a diligence, as if she had been to earn her bread by it. Her example foon wrought on not only those that belonged to her, but the whole town,

to follow it, so that it was become as much the fashion

to work, as it had been to be idle.

DR. Johnson fays, in the Rambler, "Whenever chance brings within my observation a knot of
young ladies busy at their needles, I consider myself
as in the school of virtue; and though I have no extraordinary skill in plainwork or embroidery, I look
upon their operations with as much satisfaction as
their governess, because I regard them as providing
a security against the most dangerous infinarers of the
soul, by enabling themselves to exclude idleness from
their solitary moments; and with idleness, her attendant train of passions, fancies, chimeras, fears, sorrows, and desires."





INGRATITUDE.

SENTIMENTS.

He that's ungrateful has no guilt but one; All other crimes may pass for virtues in him.

THOSE who return evil for good, and repay kindness and affistance with hatred or neglect, are corrupted beyond the common degrees of wickedness; nor will he who has once been clearly detected in acts of injury to his benefactor deserve to be numbered among social beings; he tends to destroy confidence, to intercept sympathy, and to blunt the generous intentions of the benevolent to more grateful objects.

He who complains of favours withheld, will be

ungrateful when they are bestowed.

You may sooner expect a favour from him who has already done you one, than from him to whom you have done it.

Too great hurry in repaying an obligation is a

species of ingratitude.

The ungrateful rejoice but once in the favours

they receive; the grateful, always.

The ungrateful dares accept a benefit from none; dares bestow it upon none.

EXAMPLES.

CICERO flying for his life, was purfued by Herennius and Popilius Lena. This latter, at the request of M. Cælius, Cicero had formerly defended with equal care and eloquence, and from a hazardous and doubtful cause sent him home in safety. This Popilius afterwards, (not proyoked by Cicero in word or deed,) of his own accord, asked Antonius to be sent after Cicero, then profcribed, to kill him. Having obtained a licence for this detestable employment, with great joy he speeded to Cajeta, and there commands that person to stretch out his throat who was (not to mention his dignity) the author of his fafety, and deserved the most grateful returns from him. Yet he did with great unconcernedness cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden he returned to the city; nor, while he was fo laden, did it ever come into his thought, that he carried in his arms that head which had heretofore pleaded for the fafety of his.

PARMENIO had ferved, with great fidelity, Philip, the father of Alexander, as well as himself, for whom he had first opened the way into Asia. He had de-

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pressed Attalus, the king's enemy; he had always, in all hazards, the leading of the king's vanguard: he was not less prudent in council, than fortunate in all attempts: a man beloved of the men of war; and, to fay the truth, that had made the purchase for the king of the Empire of the East, and of all the glory and fame he had. After he had loft two of his fons in the king's wars, Hector and Nicanor, and another in torment upon suspicion of treason, this great Parmenio Alexander resolved to deprive of life by the hands of murderers, without fo much as acquainting him with the cause: and could choose out no other to expedite this unworthy business but the greatest of Parmenio's friends, which was Polydamus, whom he trufted most, and loved best, and would always have to stand at his fide in every fight. He and Cleander dispatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable exploits without the king; but the king without him did never effect any thing worthy of praise.

PHILIP, king of Macedon, had fent one of his courtiers to fea, to dispatch something he had given him in command: a ftorm came, and he was shipwrecked; but faved by one that lived there, about the shore, in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end dismissed by him, and furnished with somewhat to bear his charges. At his return he told the king of his wreck and dangers; but nothing of the benefits he had re-The king told him, he would not be unmindful of his fidelity, and the dangers he had under-He, taking the occasion, told gone in his behalf. the king he had observed a little farm on the shore, and befought h m to bestow that on him, as a monument

ment of his escape, and reward of his service. The king ordered Pausanias, the governor, to assign him the farm to be possessed by him. The poor man, being thus turned out, applied himself to the king, told him with what humanity he had treated the courtier, and what an ungrateful injury he had returned him in lieu of it. The king, upon hearing the cause, in great anger commanded the courtier presently to be seized, and to be branded in the forehead with these letters, "Hospes ingratus; The ungrateful guest;" restoring the farm to its proper owner.

HENRY KEEBLE, Lord Mayor of London, 1511, besides other benefactions in his life-time, rebuilt Aldermary Church, which had run to ruin, and bequeathed at his death one thousand pounds for the sinishing of it: yet, within sixty years after, his bones were unkindly, nay inhumanly, cast out of the vault wherein they were buried, and his monument plucked down, for some wealthy person of the present times

to be buried therein.

Belisarius was general of all the forces under the Emperor Justinian the First, a man of rare valour and virtue: he had overthrown the Persians, Goths, and Vandals; had taken the kings of these people in war, and fent them prisoners to his master; he had recovered Silicia, Africa, and the greater part of Italy. He had done all this with a small number of soldiers, and less cost: he restored military discipline by his authority, when long loft; he was allied to Justinian himself; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy, he refused it. This great man, upon fome jealoufy and groundless suspicion, was seized upon, his eyes put out, his house rifled, his estate confiscated, and himfelf reduced to that miserable state and condition, as to go up and down in the common road with this form

form of begging: "Give one half-penny to poor Belifarius, whom virtue raised, and envy hath over-thrown."

TOPAL OSMAN, who had received his education in the Seraglio, was, in the year 1698, about the age of twenty-five, fent with the Sultan's orders to the Bashaw of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering passengers and caravans, he embarked on board a Turkish vessel bound to Damietta, a city on the Nile. In this short passage they were attacked by a Spanish privateer, and a very bloody action ensued. Topal Osman here gave the first proofs of that intrepidity by which he was so often signalized afterwards. The crew, animated by his example, sought with great bravery; but superior numbers at last prevailed, and Osman was taken prisoner, after being dangerously wounded in the arm and thigh.

Osman's gallantry induced the Spanish captain to pay him particular regard: but his wounds were still in a bad way when he was carried to Malta, where the privateer went to rest. The wound in his thigh was the most dangerous; and he was lame of it ever after; for which he had the name of Topal, or

cripple.

At that time Vincent Arnaud, a native of Marfeilles, was commander of the port at Malta; who, as his business required, went on board the privateer as soon as she came to anchor. Osman no sooner saw Arnaud, than he said to him, "Can you do a generous and gallant action? Ransom me: and take my word you shall lose nothing by it." Such a request from a slave in chains was uncommon; but the manner in which it was delivered made an impression upon the Frenchman, who, turning to the captain of the privateer, asked what he demanded for the ransom.

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He answered, 1000 sequins, (near 500l.) Arnaud, turning to the Turk, faid, "I know nothing of you; and would you have me risk 1000 sequins on your word?" "Each of us act in this (replied the Turk) with confistency. I am in chains, and therefore try every method to recover my liberty; and you may have reason to distrust the word of a stranger. I have nothing at prefent but my bare word to give you; nor do I pretend to affign any reason why you should trust to it. I can only say, that if you incline to act a generous part, you shall have no reason to repent." The commander, upon this, went to make his report to the Grand Master, Don Perellos. The air with which Ofman delivered himself wrought so upon Arnaud, that he returned immediately on board the Spanish vessel, and agreed with the captain for 600 fequins, which he paid as the price of Ofman's liberty. He put him on board a vessel of his own, and provided him a furgeon, with every thing necessary for his entertainment and cure.

Osman had mentioned to his benefactor, that he might write to Constantinople for the money he had advanced; but, finding himself in the hands of a man who had trusted so much to his honour, he was emboldened to ask another favour; which was, to leave the payment of the ransom entirely to him. Arnaud discerned, that in such a case things were not to be done by halves. He agreed to the proposal with a good grace; and shewed him every other mark of generosity and friendship. Accordingly Osman, as soon as he was in a condition, set out again upon his voyage.

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om. He The French colours now protected him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered 1000 sequins to the mas-

ter of the vessel, to be paid to his benefactor Arnaud, together with some rich surs; and he gave to the master himself 500 crowns as a present. He executed the orders of the Sultan his master with the Bashaw of Cairo; and setting out for Constantinople, was the first who brought the news of his slavery.

The favour received from Arnaud in fuch circumflances made an impression upon a generous mind too deep ever to be eradicated. During the whole course of his life he did not cease, by letters and other ac-

knowledgments, to testify his gratitude.

In 1715 war was declared between the Venetians and Turks. The Grand Vizir, who had projected the invasion of the Morea, assembled the Ottoman army near the isthmus of Corinth, the only pass by which this peninsula can be attacked by land. Topal Osman was charged with the command to force the pass; which he not only executed successfully, but afterwards took the city of Corinth by assault. For this service he was rewarded by being made a Bashaw of two tails. The next year he served as lieutenant-general under the Grand Vizir at the siege of Corsu, which the Turks were obliged to abandon. Osman staid three days before the place, to secure and conduct the retreat of the Ottoman troops.

In 1722 he was appointed Seraskier (General in Chief) and had the command of the army in the Morea. When the consuls of the different nations came to pay their respects to him in this quality, he distinguished the French by peculiar marks of kindness and protection. "Inform Vincent Arnaud (says he) that I am the happier in my new dignity as it enables me to serve him. Let me have his son in pledge of our friendship, and I will charge myself with making his fortune." Accordingly Arnaud's son went into the Morea; and the Seraskier not only made him pre-

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fents, but granted him privileges and advantages in trade, which foon put him in a way of acquiring an effate.

Topal Osman's parts and abilities soon raised him to a greater command. He was made a Bashaw of three tails, and Beglerbeg of Romania, one of the greatest governments in the empire, and of the great-

est importance from its vicinity to Hungary.

His residence during his government was at Nyssa. In the year 1727, Vincent Arnaud and his son waited upon him there, and were received with the utmost tenderness. Laying aside the Bashaw and governor, he embraced them, caused them to be served with sherbet and perfumes, and made them sit upon the same sopha with himself; an honour but rarely bestowed by a Bashaw of the first order, and hardly ever to a Christian. After these marks of distinction, he

fent them away loaded with prefents.

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In the great revolution that happened at Constantinople, anno 1730, the Grand Vizir Ibrahim perished. The times were so tumultuary, that one and the same year had seen no sewer than three successive Vizirs. In September, 1731, Topal Osman was called from his government to fill this place; which, being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no some fooner arrived at Constantinople, to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and that he should hasten to Constantinople, while things remained in the present situation; adding, that a Grand Vizir seldom kept long in his station.

In the month of January, 1732, Arnaud, with his fon, arrived at Constantinople from Malta, bringing with him variety of presents, and twelve Turks whom

he had ransomed from flavery. These, by command of the Vizir, were ranged in order before him. Vincent Arnaud, now feventy-two years of age, with his fon, were brought before Topal Ofman, Grand Vizir of the Ottoman empire. He received them in the presence of the great officers of state with the utmost marks of affection. Then turning to those about him, and pointing to the ranfomed Turks, "Behold (fays he) these your brethren, now enjoying the fweets of liberty, after having groaned in flavery: this Frenchman is their deliverer. I was myself a slave, loaded with chains, streaming with blood, and covered with wounds: this is the man who redeemed and faved me; this is my mafter and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry Where is there a Muffulman capable of fuch generofity?

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While Osman was speaking, all eyes were fixed upon Arnaud, who held the Grand Vizir's hands closely locked between his own. The Vizir then asked both father and son many questions concerning their situation and fortune, heard their answers with kindness and attention, and then ended with an Arabic sentence, Allah Kerim! (the providence of God is great!) He made before them the distribution of the presents they had brought; the greatest part of which he sent to the Sultan, the Sultana mother, and the Kisler Aga, (chief of the black eunuchs;) upon which the two Frenchmen made their obeisance and

retired.

After this ceremony was over, the fon of the Grand Vizir took them to his apartments, where he treated them with great kindness. Some time before they

they left Constantinople, they had a conference in private with the Vizir, who divested himself of all state and ceremony. He let them understand, that the nature of his situation would not permit him to do as he desired, since a minister ever appears in the eyes of many to do nothing without a view to his own particular interest; adding, that a Bashaw was lord and master of his own province; but that the Grand Vizir at Constantinople had a master greater than himself.

He caused them to be amply paid for the ransom of the Turks, and likewise procured them payment of a debt which they looked on as desperate. He also made them large presents in money, and gave them an order for taking a loading of corn at Salonica; which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the same. His behaviour to his benefactor demonstrated that greatness of soul which displayed itself in every action of his life. And this behaviour must appear the more generous, when it is considered what contempt and aversion the prejudices of education.

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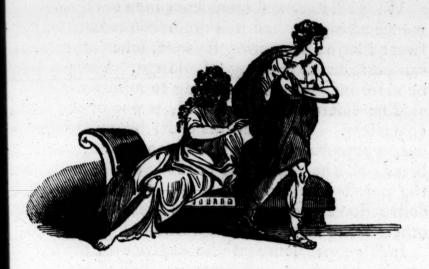
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THE Marshal D' Armont, having taken Crodon, in Bretagne, during the league, gave orders to put every Spaniard to the sword who was found in that garrison. Though it was announced death to disobey the orders of the general, an English soldier ventured to save a Spaniard. The Englishman was arraigned for this offence before a court-martial, where he confessed the sact, and declared himself ready to suffer death, provided they would spare the life of the Spaniard. The Marshal, being much surprised at such a conduct, asked the soldier, how he came to be so much

much interested in the preservation of the Spaniard.

"Because, Sir, (replied he,) in a similar situation he once saved my life." The Marshal, greatly pleased with the goodness of the soldier's heart, granted him pardon, saved the Spaniard's life, and highly extolled them both.





IMPURITY.

SENTIMENTS.

She hath cast down many wounded: yea many strong men have been stain by her.—Her House is the way to Hell, going down to the chambers of death.

CICERO says, "that there is not a more pernicious evil to man than the lust of sensual pleasure, the fertile source of every detestable crime, and the peculiar enemy of the divine and immortal soul."

If fensuality is pleasure, beasts are happier than

men.

He that liveth in pleasure, is dead while he liveth. Sensual pleasures enervate the soul, make sools of the wise, and cowards of the brave; a libertine life is not a life of liberty. With

With affiduity and impudence men of all ages commence admirers; and it is not uncommon to hear one fwear that he is expiring for love, when all the world can perceive he is dying of old age. Can any thing be more infamous or degrading to human nature?

The libertine, or fenfualist, is one of the lowest characters. To obtain his ends, he must become a liar, a reprobate, and, in short, a villain, that often breaks all the commands of God, before he can ruin the object he is in pursuit of. He does not rush to destruction alone, but, like his great original, drags others along with him to perdition.

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Indulge not desire at the expence of the slightest article of virtue; pass once its limits, and you fall

headlong into vice.

EXAMPLES.

It has been remarked of Augustus Cæsar, that chastity was by no means his virtue; but if he cast his eye on a beautiful woman, though her husband were of the first quality in Rome, he would immediately fend his officers to bring her to him, either by The philosopher Athenodofair means or by force. rus, who had formerly been preceptor to Tiberius, and was very intimate with Augustus, took the following method to reform this vice of the great man. When the emperor one day had fent a letter for a certain noble lady, of the house of the Camilli, the philosopher, fearing some disaster might ensue, (her family being very popular, and highly respected at Rome,) went before to the lady's palace; and ac quainting the parties concerned with it, the husband, boiling with rage, threatened to stab the messengers of the emperor when they came. The prudent philosopher, however, appealed his refentment, and only defired

defired a fuit of the lady's apparel, which was granted him. He then put it on, and, hiding his fword under his robes, entered the litter, personating the lady. The messenger knew no other, and carried him infantly to the emperor's apartment; who, heightened with defire, made hafte to open the litter himself, when Athenodorus, fuddenly drawing his fword, leaped forth upon him, faying, "Thus mightest thou have been murdered. Wilt thou never leave a vice attended fo evidently with much danger? Jealoufy and rage might have armed an husband, or substituted an affaffin thus difguifed, instead of thy faithful friend; who might have laid hold of this opportunity to deprive the republic of so gracious a prince. But I have taken care of thy life; do thou henceforth take warning." The emperor, equally frightened and furprifed, testified himself pleased with the philosopher's stratagem; gave him ten talents of gold, thanking him for so seasonable a correction; and it is said, that from that time he began to restrain his unlawful pleasures. and cultivate a life more decent and fuitable to his exalted character.

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A YOUNG Italian nobleman fell in love with a duches of singular beauty, but knew not how to make her sensible of it: at length chance gave him an opportunity beyond his expectation. One evening, as he returned from hawking, he passed through the fields of the lady in question, bordering on the palace. The duke, her husband, and she were walking together as the young lord came by. The duke, seeing his train, and what game they had been pursuing, asked him some questions concerning their sport, and, being of an hospitable disposition, invited him into his palace to partake of a collation. He accepted the offer; and here commenced an acquaintance, which in time made way for an assignation between the duches

chess and him. Accordingly he was let into the garden one night, and conducted privately to her chamber, where she was beforehand ready to receive him. After some compliments, "My lord," said the duchess, "you are obliged to my husband for this favour; who, as soon as you were gone from our house, the first time we saw you, gave you such commendations as made me conceive an immediate passion for you."—"And is this true, madam?" demanded the young nobleman in astonishment; "then far be it from me to be so ungrateful to my friend." With that he resumed his garments, which he had begun to throw by, and instantly took his leave.

But, of all the instances we can meet with, in reading or in life, where shall we find one so generous and honest, so noble and divine, as that of Jofeph in Holy Writ? When his master had entrusted him so unreservedly, that, to speak in the emphatical manner of the scripture, "He knew not aught he had, fave the bread which he did eat," the amiable youth was fo unhappy as to appear irrefiftibly beautiful to his mistress: but when this shameless woman proceeds to folicit him, how gallant, how glorious is his answer! "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: there is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife. How then can I do this great wickedness, and fin against God?" The fame arguments which a base mind would have made to itself for perpetrating the evil, namely, free trust, full power, and immediate temptation, were, to this brave, this gallant man, the greatest motives for his forbearing it. He could doit with impunity from man; but he could not affront and presumptuously offend a just, an holy, and an avenging God.

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It is furely matter of wonder, that these destroyers of innocence, though dead to all the higher fentiments of virtue and honour, are not restrained by compassion and humanity. To bring forrow, confuion, and infamy into a family; to wound the heart of a tender parent, and stain the life of a poor deluded young woman with a dishonour which can never be wiped off, are circumstances, one would think, suficient to check the most violent passion, in a heart hat has the least tincture of pity and good-nature. To enforce these general reflections, we add the folowing anecdote, taken from a French author, and which refers to the Chevalier Bayard, a man of great alour, high reputation, and distinguished amongst is contemporaries by the appellation of "The Inight without Fear, and without Reproach." "Our night," says he, " was pretty much addicted to that nost fashionable of all faults. One morning, as he vas dressing, he ordered his lacquey to bring him ome in the evening some victim of lawless passion. The fellow, who was prompt to do evil, had, it ems, for some time addressed himself to an old genewoman of decayed fortune, who had a young maien to her daughter of very great beauty, and not yet xteen years of age. The mother's extreme poverty, nd the infinuations of this artful pander concerning e fost disposition and generosity of his master, made r at length consent to deliver up her daughter. ut many were the intreaties and representations of e mother to gain her child's consent to an action hich she said she abhorred, even while she exhorted r to it. "But, my child, (fays she), can you see ur mother die for hunger?" The virgin argued no nger, but, bursting into tears, declared she would any where. The lacquey conveyed her with great lequiousness and secrecy to his master's lodgings,

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and placed her in a commodious apartment till he came home. The knight at his return was met by his lacquey, (with that faucy familiarity which vice never fails to inspire between ranks however unequal who told him with a diabolical exultation, "She is as handsome as an angel; but the fool has wept till her eyes are swelled and bloated; for she is a maiden and a gentlewoman." With that he conducted his master to the room where she was, and retired. The knight, when he saw her bathed in tears, said, in some furprise, "Don't you know, young woman, why you were brought hither?"-The unhappy maid in stantly fell on her knees, and, with many interrup tions of fighs and tears, faid to him, "Yes, Sir, to well, alas! I know why I am brought hither: my mother, to get bread for her and myself, has san me: but would it might please Heaven I could de before I am added to the number of those miserals wretches who live without honour!" With this re flection, she wept anew, and beat her bosom. The knight stepping from her, faid, "I am not so aban doned as to hurt your innocence against your will."-The novelty of the accident furprised him into virtue and, covering the young maid with a cloak, held her to a relation's house, to whose care he recom mended her for that night. The next morning fent for her mother, and asked her if her daughter wa the virtuous creature she so amiably appeared to the mother affured him of her spotless purity, the at least the late period when she delivered her to his fervant. "And are not you then (cried knight) a wicked woman, to contrive the debaucher of your own child?" She held down her face wil fear and shame, and, in her confusion, uttered for broken words concerning her poverty. "Far be (faid the chevalier) that you should relieve your

from want by a much greater evil! Your daughter is a fine young creature: do you know of none that ever spoke of her for a wife?" The mother answered, "There is an honest man in our neighbourhood that loves her, who has often faid he would marry her with 2001." The knight ordered his man to reckon out that sum, with an addition of fifty to buy the bride-clothes, and fifty more as an help to the mother. I appeal to all the libertines in town, whether the possession of mercenary beauty could give half the pleasure that this young gentleman enjoyed in the reflection of having relieved a miserable parent from guilt and poverty, an innocent virgin from public shame and ruin, and bestowing a virtuous wife upon an honest man. How noble an example is this to every generous mind! and how confonant to the character of "that pure religion" which we are told " confifts in vifiting the fatherless and the widows in their afflictions, and in keeping ourselves unspotted from the world !"

WE will close these anecdotes with a part of a letter inserted in the Guardian (No. 123,) written in the character of a mother to one in high rank, who had seduced and abused her daughter; and which gives a very lively idea of the affliction which a good parent must suffer on so melancholy an occasion.

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"Last night I discovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that short-lived, shameful pleasure of yours must bring upon me! upon me, from whom you never received any offence! This consideration alone should have deterred a noble mind from so base and ungenerous an act. But, alas! what is all the grief that must be my share, in comparison of that with which you have requited her by whom you have been obliged? Loss of good name, anguish of leart.

heart, shame and infamy, must inevitably fall upon her, unless she gets over them by what is much worse, open impudence, professed lewdness, and abandoned proftitution! These are the returns you have made to her, for putting in your power all her livelihood and dependence, her virtue and reputation. O, my Lord, should my son have practised the like on one of your daughters; I know you swell with indignation at the very mention of it, and would think he deserved a thousand deaths, should he make such an attempt upon the honour of your family. 'Tis well, my Lord .- And is then the honour of your daughter (whom still, though it had been violated, you might have maintained in plenty, and even luxury) of greater moment to her, than to my daughter hers, whose only sustenance it was? And must my son, void of all the advantages of a generous education, must he, I say, consider; and may your Lordship be excused from all reflection?—Eternal contumely attend that guilty title which claims exemption from thought, and arrogates to its wearer the prerogative of brutes! Ever cursed be its false lustre, which could dazzle my poor daughter to her undoing! Was it for this that the exalted merits and godlike virtues of your great ancestor were honoured with a coronet, that it might be a pander to his posterity, and confer a privilege of dishonouring the innocent and defenceless? At this rate, the laws of rewards should be inverted, and he who is generous and good should be made a beggar and a flave, that industry and honest diligence may keep his posterity unspotted, and preferve them from ruining virgins, and making whole families unhappy. Wretchedness is now become my never-failing portion, &c. Thus have I given some vent to my forrow; nor fear I to awaken you to repentance, fo that your fin may be forgiven. My Lord,

Your conscience will help you to my name."



INTEMPERANCE.

SENTIMENTS.

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The sad effects of Luxury are these;
We drink our poison, and we eat disease.
Not so, O Temperance bland; when rul'd by thee,
The brute's obedient, and the man is free:
Soft are his sumbers, balmy is his rest,
His veins not boiling from the midnight feast.
'Tis to thy rules, bright Temperance! we owe
All pleasures which from health and strength can slow;
Vigour of body, purity of mind,
Unclouded reason, sentiments resin'd;
Unmix'd, untainted joys, without remorse,
The intemperate sensualist's never-failing curse.

THE greatest pleasures of sense turn disgustful by excess. 1 3 The

The gratification of defire is sometimes the worst thing that can befal us.

It was a maxim of Socrates, "that we ought to eat and drink to live; and not to live in order to eat and drink."

Luxury may contribute to give bread to the poor; but if there were no luxury, there would be no poor.

Pride and luxury are the parents of impurity and idleness, and impurity is the parent of indigence.

Sensual enjoyment, when it becomes habitual, loses its relish, and is converted into a burthen.

Be moderate in your pleasures, that your relish for them may continue.

Temperance is the preservation of the dominion of soul over sense, of reason over passion.—The want of it destroys health, fortune, and conscience; robs us of personal elegance and domestic selicity: and, what is worst of all, it degrades our reason, and levels us with the brutes.

Anacharsis, the Scythian, in order to deter young men from that voluptuousness which is ever attended with ill effects, applied his discourse to them in a parable; telling them, "That the vine of youthful gratification and intemperance had three branches, producing three clusters: on the first (says he) grows pleasure; on the second, sottishness; and on the third, sadness."

To shew the dangers of intemperance, the Catholic legends tell us of some hermit to whom the Devil gave his choice of three crimes; two of them of the most atrocious kind, and the other to be drunk. The poor saint chose the last, as the least of the three; but when drunk, he committed the other two.

EXAMPLES.

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EXAMPLES.

ONE of our most celebrated poets has somewhere observed, that

Dull sleep instructs, nor sport vain dreams in vain.

The following may ferve as an inftance. Chremes of Greece, though a young man, was very infirm and fickly, through a course of luxury and intemperance, and subject to those strange forts of fits which are called trances. In one of these, he thought that a philosopher came to sup with him; who, out of all the dishes served up at the table, would only eat of one, and that the most simple: yet his conversation was sprightly, his knowledge great, his countenance chearful, and his constitution strong. When the philosopher took his leave, he invited Chremes to sup with him at an house in the neighbourhood: this also took place in his imagination; and he thought he was received with the most polite and affectionate tokens of friendship; but was greatly surprised, when supper came up, to find nothing but milk and honey, and a few roots dreffed up in the plainest manner; to which chearfulness and good sense were the only fauces. As Chremes was unused to this kind of diet, and could not eat, the philosopher ordered another table to be spread more to his taste; and immediately there succeeded a banquet, composed of the most artificial dishes that luxury could invent, with great plenty and variety of the richest and most intoxicating wines. These too were accompanied by damsels of the most bewitching beauty. And now Chremes gave a loose to his appetites, and every thing he tasted raised extasses beyond what he had ever known. During the repast, the damsels sung and danced to

entertain him; their charms enchanted the enrantured guest, already heated with what he had drank; his fenses were lost in extatic confusion; every thing around him feemed Elyfium, and he was upon the point of indulging the most boundless freedom, when, lo! on a fudden their beauty, which was but a vizor, fell off, and discovered to his view forms the most hideous and forbidding imaginable. Luft, revenge, folly, murder, meagre poverty, and frantic despair, now appeared in their most odious shapes, and the place instantly became the direct scene of misery and desolation. How often did Chreme's wish himself far distant from such diabolical company! and how dread the fatal consequence which threatened him on every fide! His blood ran chill to his heart; his knees smote against each other with fear, and joy and rapture were turned into aftonishment and horror. When the philosopher perceived that this scene had made a fufficient impression on his guest, he thus addressed him: "Know, Chremes, it is I, it is Æsculapius, who have thus entertained you; and what you have here beheld is the true image of the deceitfulness and misery inseparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wisdom, plenty, and of every thing that can render you happy in this world or the world to come. It is indeed the true luxury of life; for without it life cannot be enjoyed." This faid, he disappeared; and Chremes, awaking, and instructed by the vision, altered his course of life, became frugal, temperate, industrious; and by that means fo mended his health and effate, that he lived without pain to a very old age, and was esteemed one of the richest, best, and wisest men in Greece.

Such is the beautiful moral drawn by the pen of elegant and instructive fiction; with which if there

be any mind fo infensible as not to be properly affected, let us only turn to that striking reality presented to us in the case of Lewis Cornaro. This gentleman was a Venetian of noble extraction, and memorable for having lived to an extreme old age; for he was above an hundred years old at the time of his death, which happened at Padua in the year 1565. Amongst other little performances, he left behind him a piece intituled, "Of the Advantages of a Temperate Life;" of which we will here give our readers fome account; not only because it will very well illustrate the life and character of the author, but may possibly be of use to those who take the summum bonum, or chief good of life, to confist in good eating. He was moved, it feems, to compose this little piece at the request and for the benefit of some ingenious young men for whom he had a regard; and who, having long fince loft their parents, and feeing him, then eighty-one years old, in a fine florid state of health, were defirous to know of him what it was that enabled him to preferve, as he did, a found mind in a found body, to fo extreme an age. He describes to them, therefore, his whole manner of living, and the regimen he had always purfued, and was then purfuing. He tells them, that when he was young he was very intemperate; that his intemperance had brought upon him many and grievous diforders; that from the thirty-fifth to the fortieth year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burden to him. The physicians, however, as he relates, notwithstanding all the vain and fruitless efforts which they made to restore his health, told him, that there was one method still remaining, which had never been tried, but which, if they could but prevail with him to use with perseverance, might free him, in time, from all his complaints:

plaints; and that was, a temperate and regular way of living. They added, moreover, that unless he refolved to apply inftantly to it, his case would soon become desperate; and there would be no hopes at all of his recovery. Upon this, he immediately prepared himself for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this was at first very difagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himfelf in a freedom of diet fometimes, without the knowledge of his physicians; but, as he informs us, much to his own detriment and uneafinefs. Driven, in the mean time, by the necessity of the thing, and resolutely exerting all the powers of his understanding, he at last grew confirmed in a fettled and uninterrupted course of temperance; by virtue of which, as he asfures us, all his diforders had left him in lefs than a year; and he had been a firm and healthy man from thenceforward till the time in which he wrote his treatife.

To shew what security a life of temperance affords against the ill consequences of hurts and disasters, he relates the following accident, which befel him when he was very old. One day being out in his chariot, and his coachman driving somewhat faster than ordinary, he had the misfortune to be overturned, and dragged by the horses a considerable way upon the ground. His head, his arms, and his whole body, were very much bruifed, and one of his ancles was put out of joint. In this condition he was carried home; and the physicians, seeing how grievously he had fuffered, concluded it impossible that he should live three days to an end. They were, however, mistaken; for, by bleeding, and evacuating medicines, the usual method of treating persons in like cases, he prefently presently recovered, and arrived at his former stabi-

lity and firmness.

Some fenfualists, as it appears, had objected to his abstemious manner of living; and in order to evince the reasonableness of their own, had urged, that it was not worth while to mortify one's appetites at such a rate for the fake of being old, fince all that was life after the age of fixty-five could not properly be called a living life, but a dead life. "Now (fays he) to shew these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures which I myself enjoy in this eighty-third year of my age. In the first place, I am always well, and so active withal, that I can, with ease, mount a horse upon a flat, or walk upon the tops of very high moun-In the next place, I am always chearful, pleasant, perfectly contented, and free from all perturbation, and every uneasy thought. I have none of that fastidium vitæ, that satiety of life, so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing. These things I do just as opportunity ferves, or my humour invites me, and all in my own house at Padua. I frequently make excursions to some of the neighbouring cities, for the fake of feeing my friends, and converfing with adepts in all arts and sciences; architects, painters, statuaries, musicians, and even husbandmen. I contemplate their works, compare them with the ancients, and am always learning fomething which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications, and endeavour to let nothing escape me which may afford the least amusement to a rational mind. Nor are these pleasures at all blunted by the usual imperfections of great age; for I enjoy all my fenses in perfect vigour; my taste especially, in so high a degree, that I have a better relish for the plainest food now, than I had for the choicest delicacies formerly, when immersed in a life of luxury. Nay, to let you see what a portion of fire and spirit I have still left within me, be pleased to know, that I have, this very year, written a comedy full of innocent mirth and pleasantry; and, as I say, if a Greek poet was thought so healthy and happy for writing a tragedy at the age of feventy-three, why should not I be thought as healthy and as happy, who have written a comedy when I am ten years older? In short, that no pleafure whatever may be wanting to my old age, I please myself daily with contemplating that immortality which I think I fee in the succession of my posterity. For, every time I return home, I meet eleven grandchildren, all the offspring of one father and mother; all in fine health; all, as far as I can difcern, apt to learn, and of a good behaviour. I am often amused by their finging; nay, I often fing with them, because my voice is stronger and clearer now than ever it was in my life before. These are the delights and comforts of my old age: from which, I presume, it appears, that the life I spend is not a dead, morose, and melancholy life; but a living, active, pleafant life; which I would not exchange with the most robuft of those youths who indulge and riot in all the luxury of the fenfes, because I know them to be exposed to a thousand diseases, and a thousand kinds of death. I, on the contrary, am free from all fuch apprehensions; from the apprehensions of disease, because I have nothing in my constitution for a disease to feed upon; from the apprehensions of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that, barring accidents, no violent disease can touch me. I must

be dissolved by a gentle and gradual decay, when the radical humour is confumed, like oil in a lamp, which affords no longer life to the dying taper. But such a death as this cannot happen of a judden. To become unable to walk and reason, to become blind, deaf, and bent to the earth, from all which evils I am far remote at present, must take a considerable portion of time; and I verily believe, that the immortal foul, which still inhabits my body with so much harmony and complacency, will not eafily depart from it yet. I verily believe, that I have many years to live, many years to enjoy the world and its bleffings, by virtue of that strict sobriety and temperance which I have so long and fo religiously observed; friend as I am to reason, but a foe to sense." Thus far this good and wife philosopher, who was known afterwards to have prophefied very truly concerning his future health

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It is faid of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had not he prevented What would that philosopher have faid, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his fervants to tie down his hands, had he feen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down fallads of twenty different herbs, fauces of an hundred ingredients, confections and fruits of numberless sweets and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my own part, when I behold a fashionable table set out in all its magnificence, I fancy I fee gouts and dropfies, fevers and lethargies, with other innumerable diftempers, lying in ambuscade amongst the dishes. NoTHING

Nothing can be more worthy a ferious perusal than the latter part of the 23d chapter of Proverbs. to guard men against the odious vice of drunkenness. In verse 33, &c. the writer bids us mark the particular ill effects of it. - " Thine eyes (fays he) shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." That is, "Thou wilt sottishly run thyself into the extremest hazards, without any apprehensions of danger; being no more able to direct thy course than a pilot who slumbers when the thip is toffed in the midft of the fea; no more able to take notice of the perils thou art in, than he who falls afleep on the top of a mast, where he was set to keep watch." He goes on, "They have stricken me, shalt thou fay, and I was not fick; they have beaten me, and I felt it not. When shall I awake? I will feek it yet again." There is great beauty and energy in the conciseness of the original. What we render, "I was not fick," should rather be, " and I was not fenfible of it." The next clause should be, "They have mocked me, and I knew it not." They have stricken me, and I was not sensible of it." They have mocked me, and I knew it not! How striking and instructive a portrait is this of the stupid insensibility of a drunkard! Mr. Prior, in his Solomon, has well expressed it in the following lines. There are, fays he,

In the pernicious draught: the word obscene,
Or harsh, (which once elanc'd must ever sty
Irrevocable;) the too prompt reply,
Seed of severe distrust, and sierce debate,
What we should shun, and what we ought to hate.
Add

Add too, the blood impoverish'd, and the course
Of health suppress'd by wine's continued force.
Unhappy man! whom sorrow thus, and rage,
To different ills alternately engage.
Who drinks, alas! but to forget; nor sees
That melancholy sloth, severe disease,
Memory confus'd, and interrupted thought,
Death's barbingers, lie latent in the draught;
And in the slowers that wreathe the sparkling bowl,
Fell adders his, and poisonous serpents roll."

If there ever was a man who in a worldly fense "frove for the mastery," it was Charles the Twelfth of Sweden; and accordingly his History tells us, that he was remarkably "temperate," in order to the attainment of his end: even his boifterous and romantic character therefore may edify and improve wifer and better minds, "The earlier days of his administration (fays Voltaire) gave no favourite ideas of him; it seemed as if he had been more impatient to reign than worthy of it. He had indeed no dangerous pastion; but nothing was to be feen in his conduct, but the fallies of youthful impetuofity and obstinacy. He appeared quite careless and haughty. The ambassadors from other courts even took him for a very moderate genius, and painted him as fuch to their feveral masters. Sweden too had the fame opinion of him; and nobody knew his real character. Nor did he know it himself, till the sudden storms that burst forth in the northern world gave his hidden talents an opportunity of displaying themselves. But then every one was in the highest degree surprised, to see him instantaneously renounce all, even the most innocent amusements of his youthful days. From the moment he prepared for war, he commenced a life entirely new, from which he never after varied in

the least. Full of the idea of Alexander and of Cæfar. he purposed to imitate in those conquerors every thing but their vices. He no longer confulted magnificence, or regarded fports or relaxations; he reduced his table to the exactest frugality. He had been hitherto fond of splendour in his apparel; from henceforward he dreffed himself only as a common soldier. been suspected of having entertained a passion for a lady of his court; but, whether this circumstance be true or not, it is certain, that from thenceforth he for ever renounced the fex; not merely for fear of being governed by them, but to fet an example to his foldiers, whom he wished to preserve in the strictest discipline; and, perhaps, also from a vanity of being the only king who had conquered a propenfity fo difficult to subdue. He likewise resolved to abstain from wine all the rest of his life; not, as some have pretended, because he would punish in himself an excess, which was faid to have led him into actions unworthy of his character, (for nothing is more false than this popular report,) but because it too much stimulated his fiery temper: nay, he even quitted beer, and reduced himself to pure water. To crown the whole, we must remember that sobriety was then a virtue entirely new in the north, and therefore Charles was determined to be a pattern to his Swedes in every particular."

Sully, the great statesman of France, kept up always at his table at Villebon the frugality to which he had been accustomed in early life in the army. His table consisted of a few dishes, dressed in the plainest and most simple manner. The courtiers reproached him often with the simplicity of his table. He used to reply, in the words of an antient, "If the guests are men of sense, there is sufficient for them; if they are not, I can very well dispense with their company."



JUSTICE. 3

SENTIMENTS.

What soever ye would that men should do unto you, do ye even so unto them.

As to be perfectly just is an attribute of the divine nature, so to be just to the utmost of our abilities is the glory of a man.

The defending of a bad cause is worse than the

cause itself.

He that passes a sentence hastily, looks as if he did it willingly; and then there is an injustice in the excess.

Fidelity and truth is the foundation of all justice.

Justice

Justice may be defined that virtue which impels to give to every person what is his due; and comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them.

EXAMPLES.

MAHOMET the Second of that name, Emperor of the Turks, had a fon called Mustapha, whom he had defigned to fucceed him in the empire, prone to luft, but otherwise a good prince. The young prince had fallen in love with the wife of Achmet Baffa, a woman of excellent beauty. He had long endeavoured to prevail with her by all forts of allurements; but this way not fucceeding, he would try by furprise. He had gained a knowledge of the time when the woman went to bathe herself, (as the Turks often do.) He foon followed her, with a few of his retinue, and there feized her, naked as the was, and, in despite of all the refistance she could make, ravished her. told her husband, he the emperor, and defired justice. The emperor at first seemed to take little notice of it; and foon after, though he had different fentiments in his mind, he rated the baffa with sharp language. "What, (fays he,) dost thou think it meet to complain thus grievously of my fon? Knowest thou not that both thyself and that wife of thine are my flaves, and accordingly at my disposal? If therefore my son has embraced her, and followed the inclinations of his mind, he has embraced but a flave of mine, and having my approbation, he hath committed no fault at all: think of this, go thy way, and leave the rest to myself." This he said in defence of his absolute empire; but, ill fatisfied in his mind, and vexed at the thing,

thing, he sent for his son, examined him touching the fact, and, he having confessed it, dismissed him with threats. Three days after, when paternal love to his son and justice had striven in his breast, love to justice having gained the superiority and victory, he commanded his mutes to strangle his son Mustapha with a bowsfring, that by his death he might make amends to injured and violated chastity.

DIOCLES having made a law that no man should come armed into the public assembly of the people, he, through inadvertency, chanced to break that law himself: which one observing, and saying, "he has broken a law he made himself:" Diocles, turning to his accuser, said, with a loud voice, "No; the law shall have its due;" and, drawing his sword, killed

himfelf.

A GENTLEMAN sent a buck to Judge Hales in his circuit, having a cause to be tried before him that assize. The cause being called, and the Judge taking notice of the name, asked, "If he was not the person who had presented him with a buck?" and finding it to be the same, the Judge told him, "He could not suffer the trial to go on till he had paid for his buck." To which the gentleman answered, "That he never sold his venison; and that he had done no more to him than what he had always done to every Judge that came that circuit." This was confirmed by several gentlemen on the bench. But all this would not prevail upon the Judge; nor would he suffer the trial to proceed till he had paid for the venison.

A CERTAIN poor woman having lost a little dog, and understanding it to be in the possession of the lady of Sir Thomas More, to whom it had been made a present of, she went to Sir Thomas, as he was sitting in the hall, and told him, "That his lady withheld her dog from her." Sir Thomas immediately ordered

his lady to be fent for, and the dog to be brought with her; which Sir Thomas taking in his hands, caused his lady to stand at one end of the hall, and the poor woman at the other, and said, "That he sat there to do every one justice." He bid each of them call the dog; which, when they did, the dog forsook the lady, and went to the poor woman. When Sir Thomas saw this, he bid his lady be contented, for it was none of hers. But she repining at the sentence, the dog was purchased of the poor woman for a piece of gold, and so all parties were satisfied, every one smiling at the manner of his enquiring out the truth.

AT the time that Oliver Cromwell was Protector of this realm, an English merchant-ship was taken in the chops of the channel, carried into St. Maloe's, and there confiscated upon some groundless pretence. As foon as the mafter of the ship, who was an honest Quaker, got home, he presented a petition to the Protector in council, setting forth his case, and praying for redrefs. Upon hearing the petition, the Protector told his council, "he would take that affair upon himfelf," and ordered the man to attend him the next morning. He examined him strictly as to all the circumstances of his case; and finding by his answers that he was a plain, honest man, and that he had been concerned in no unlawful trade, he asked him, "If he could go to Paris with a letter?" The man answered, "he could."-" Well then, (faid the Protector,) prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarine, and told him he must flay but three days for an answer. "The answer I mean, (fays he,) is the full value of what you might have made of your ship and cargo; and tell the cardinal, that if it be not paid you in three days, you have express express orders from me to return home." The honest, blunt Quaker, we may suppose, followed his instructions to a tittle; but the cardinal, according to the manner of ministers when they are any way pressed, began to shuffle; therefore the Quaker returned, as he was bid. As foon as the Protector faw him, he asked, "Well, friend, have you got your money?" And upon the man's answering, he had not, the Protector told him, "Then leave your direction with my fecretary, and you shall foon hear from me." Upon this occasion, that great man did not stay to negociate, or to explain, by long, tedious memorials, the reasonableness of his demand. No; though there was a French minister residing here, he did not so much as acquaint him with the story; but immediately fent out a man of war or two, with orders to feize every French ship they could meet with. Accordingly they returned in a few days with two or three French prizes, which the Protector ordered to be immediately fold; and out of the produce he paid the Quaker what he demanded for the ship and cargo. He then fent for the French minister, gave him an account of what had happened, and told him there was a balance, which, if he pleased, should be paid to him, to the end that he might deliver it to those of his countrymen who were the owners of the French ships that had been fo taken and fold.

ZALEUCUS, law-giver of the Locrians, made a law that adultery should be punished with the loss of both the offender's eyes; and it fell out so unhappily, that his own son was the first who committed that crime; and that he might at once express the tenderness of a father, and the uprightness of a judge, he caused one of his sown.

ALEXANDER

ALEXANDER SEVERUS, one of the Roman Empe. rors, instead of leaving the management of his troops to the vigilance of his officers, took the pains, in all his military expeditions, to visit the tents himself, and enquire if any of the foldiers were absent. If he found they were, and, as generally happens in such cafes, that they had left the camp only to plunder the country, he never failed to chaftise their rapacity, either by some corporeal punishment, or a fine, or, at leaft, by a fevere reprimand, which he always concluded with asking them, "if they would like to be plundered in the same manner?" It was likewise his cuftom, whenever he punished an offender, as well against the civil as the military law, to address the fufferer either in person, or by the officer who was to fee the fentence executed, with this equitable caution: - Do nothing to another which you would be unwilling should be done to yourfelf. For this golden rule, which he borrowed from the Christians, he had fuch an uncommon veneration, that he ordered it to be engraved in large capitals over the gate of his palace, and on the doors of many other public buildings.

of the people, that he had a project to propose of the greatest public utility; but that he could not communicate it to the citizens at large, because the success of it depended much on the secrecy with which it was executed. He therefore requested they would appoint a person to whom he might explain himself without any danger of a discovery. Aristides (who was so much distinguished for his integrity, that he received the glorious surname of the Just) was the person fixed upon for that purpose by the whole assembly. They had so great a considence in his prudence and honesty, that they referred the matter entirely to his opinion. Themistocles, therefore, having taken him aside, informed

CAMBYSES,

formed him, that the project he had conceived, was to burn the fleet of the Grecian states, which then lay in a neighbouring port called the Piræus; adding, that, by this means, Athens would become absolute mistress of the sea, and the umpire of all Greece. After this explanation, Aristides returned to the affembly, and affured them that nothing could be more beneficial to the republic than the project of Themiftocles, but, at the same time, that nothing could be more unjust and dishonourable. On hearing this, the people unanimously voted, that Themistocles should defift from his project. This story is the more remarkable, as it was not a company of philosophers, but a whole state, who issued an order by which they deprived themselves of a very considerable advantage, because the means of obtaining it were not agreeable to the rigid dictates of justice.

PHILIP, King of Macedon, being urged to interpose his credit and authority with the judges, in behalf of one of his attendants, whose reputation, it was faid, would be totally ruined by a regular course of justice, "Very probably," replied the King; "but, of the two, I had rather he should lose his reputation, than I mine."-Upon another occasion, being folicited by his courtiers to dismiss a person of merit, who had spoken of him somewhat slightingly, "Perhaps," faid he, "I have given him a fufficient reason." Hearing foon after, that the man was in low circumstances, and greatly perfecuted by the courtiers, he relieved him in a very liberal manner. This alteration of behaviour foon changed the other's reproaches into the warmest and most fincere applause; which Philip being informed of, "How great (faid he) is the power of justice! By the practice or neglect of it, a King may make himself either beloved or hated?"

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CAMBYSES, one of the Kings of Persia, who was famous for his unalterable regard to justice, had a particular favourite, whom he raised to the office of a judge: but the ungrateful wretch, depending upon the credit he had with his master, prostituted the honour of his government, and the rights and properties of his fellow-subjects, in such a daring manner, that causes were bought and fold in the courts of judicature as openly as provisions in the market. Avarice was the ruling paffion of his foul, and those who would gratify it with the richest oblations were always certain of gaining their fuit. When Cambyses was informed of this, he was so much exasperated, that he not only ordered him to be feized, and publicly degraded, but to have his skin stripped over his ears, and the feat of judgment to be covered with it, as a warning to others. To convince the world that he was influenced to this extraordinary act of feverity by no other motive than the love of justice, he afterwards appointed the fon to succeed to the office of his father.

CAIUS LUCIUS, the nephew of the famous Caius Marius, a Roman Conful, having attempted the most infamous debauchery upon a young foldier of great personal beauty, whose name was Trebonius, the gallant youth, being fired with indignation at the scandalous infult which was offered him, stabbed the villain to the heart. As Lucius was a military tribune, his death made a great noise; but the consul, though much affected with the loss of his nephew, and warmly folicited by his flatterers to punish Trebonius as a daring mutineer, not only acquitted him, but rewarded his courage, by placing upon his head, with his own hand, one of those honorary crowns which were bestowed upon foldiers who had fignalized themselves by fome uncommon act of bravery. The whole army applauded the justice of their general; and the news being being afterwards carried to Rome, the people were so highly pleased with it, that Marius was chosen consul the next year, and honoured with the command

of the army in Transalpine Gaul.

WHEN Charles, Duke of Burgundy, furnamed the Bold, reigned over spacious dominions, now swallowed up by the power of France, he heaped many favours and honours upon Claudius Rhynfault, a German, who had ferved him in his wars against the infults of his neighbours. A great part of Zealand was, at that time, in subjection to that dukedom. prince himself was a person of singular humanity and justice. Rhynfault, with no other real quality than courage, had diffimulation enough to pass upon his generous and unfuspicious master for a person of blunt honesty and fidelity, without any vice that could bias him from the execution of justice. His Highness, prepoffessed to his advantage, upon the decease of the governor of his chief town of Zealand, gave Rhynfault that command. He was not long feated in that government, before he cast his eyes upon Sapphira, a woman of exquisite beauty, the wife of Paul Danvelt, a wealthy merchant of the city under his protection and government. Rhynfault was a man of a warm constitution, and violent inclination to women, and not unskilled in the foft arts which win their fayour. He knew what it was to enjoy the fatisfactions which are reaped from the possession of beauty; but was an utter stranger to the decencies, honours, and delicacies that attend the passion towards them in elegant minds. However, he had seen so much of the world, that he had a great share of the language which usually prevails upon the weaker part of that fex, and he could with his tongue utter a paffion with which his heart was wholly untouched. He was one of those brutal minds which can be gratified with the K

violation of innocence and beauty, without the least pity, passion, or love to that with which they are so much delighted. Ingratitude is a vice inseparable to a luftful man; and the possession of a woman, by him who has no thought but allaying a passion painful to himself, is necessarily followed by distaste and averfion. Rhynfault, being refolved to accomplish his will on the wife of Danvelt, left no art untried to get into a familiarity at her house: but she knew his character and disposition too well, not to shun all occafions that might enfnare her into his conversation. The governor, despairing of success by ordinary means, apprehended and imprisoned her husband, under pretence of an information that he was guilty of a correspondence with the enemies of the Duke, to betray the town into their possession. This design had its defired effect; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, presented herself in the hall of the governor's house, and, as he passed through the apartment, threw herself at his feet, and, holding his knees, beseeched his mercy. Rhynfault beheld her with a diffembled fatisfaction, and affuming an air of thought and authority, he bid her arise, and told her she must follow him to his closet; and asking her whether she knew the hand of the letter he pulled out of his pocket, went from her, leaving this admonition aloud: "If you will fave your husband, you must give me an account of all you know, without prevarication; for every body is fatisfied he was too fond of you to be able to hide from you the names of the rest of the conspirators, or any other particulars whatsoever." He went to his closet, and foon after the lady was fent for to an audience. The fervant knew his diltance when matters of state was to be debated; and the governor, laying aside the air with which he appeared

peared in public, began to be the supplicant, to rally an affliction which it was in her power eafily to remove, and relieve an innocent man from his imprisonment. She eafily perceived his intention, and, bathed in tears, began to deprecate so wicked a design. Lust, like ambition, takes all the faculties of the mind and body into its fervice and fubjection. Her becomingtears, her honest anguish, the wringing of her hands, and the many changes of her posture and figure in the vehemence of speaking, were but so many attitudes in which he beheld her beauty, and further incentives of his defire. All humanity was lost in that one appetite; and he fignified to her, in fo many plain terms, that he was unhappy till he had possessed her, that nothing less should be the price of her husband's life; and that she must, before the following noon, pronounce the death or enlargement of Danvelt. this notification, when he faw Sapphira again enough distracted to make the subject of their discourse to common eyes appear different from what it was, he called his fervant to conduct her to the gate. Loaded with insupportable affliction, she immediately repairs to her husband; and having signified to his jailors, that she had a proposal to make to her husband from the governor, she was left alone with him, revealed to him all that had paffed, and represented the endless conflict she was in between love to his person, and fidelity to his bed. It is easy to imagine the sharp affliction this honest pair were in upon such an incident in lives not used to any but ordinary occurrences. The man was bridled by shame from speaking what his fear prompted upon so near an approach of death; but let fall words that fignified to her he should not think her polluted, though she had not yet confessed to him that the governor had violated her person, since he knew her will had no part in the action. She parted K 2

from him with this oblique permission to save a life he had not resolution enough to resign for the safety of his honour.

The next morning the unhappy Sapphira attended the governor, and, being led into a remote apartment, submitted to his desires. Rhynsault commended her charms, claimed a familiarity after what had passed between them, and, with an air of gaiety, in the language of a gallant, bid her return, and take her husband out of prison: "But, continued he, my fair one must not be offended, that I have taken care he shall not be an interruption to our future assignations." These last words foreboded what she found when she came to the jail—her husband executed by the order of

Rhynfault!

It was remarkable, that the woman, who was full of tears and lamentations during the whole course of her affliction, uttered neither figh nor complaint, but flood fixed with grief at this consummation of her She betook herfelf to her abode, and, misfortunes. after having in folitude paid her devotions to him who is the avenger of innocence, the repaired privately to Her person, and a certain grandeur of sorrow, negligent of forms, gained her a passage into the prefence of the Duke, her sovereign. As soon as she came into the presence, she broke forth in the following words: "Behold, O mighty Charles! a wretch weary of life, though it has always been spent with innocence and virtue! It is not in your power to redrefs my injuries, but it is to avenge them; and, if the protection of the diffressed, and the punishment of oppressors, is a task worthy a prince, I bring the Duke of Burgundy ample matter for doing honour to his own great name, and wiping infamy from mine."

When she had spoken this, she delivered the Duke a paper reciting her story. He read it with all the emotions emotions that indignation and pity could raise in a prince jealous of his honour in the behaviour of his

officers, and prosperity of his subjects.

Upon an appointed day, Rhynfault was fent for to Court, and, in the presence of a few of the council, confronted by Sapphira. The Prince asking, "Do you know that lady?" Rhynfault, as foon as he could recover his furprise, told the Duke he would marry her, if his Highness would please to think that a repa-The Duke seemed contented with this anfwer, and stood by during the immediate solemnization of the ceremony. At the conclusion of it, he told Rhynfault, "Thus far you have done as constrained by my authority; I shall not be satisfied of your kind usage of her, without you sign a gift of your whole estate to her after your decease." To the performance of this also the Duke was a witness. these two acts were performed, the Duke turned to the lady, and told her, "It now remains for me to put you in quiet possession of what your husband has fo bountifully bestowed on you;" and ordered the immediate execution of Rhynfault!





LYING.

SENTIMENTS.

Lying Lips are an Abomination to the Lord: but they that speak truly are his Delight.

NOTHING appears so low and mean as lying and diffimulation. It is a vice so very infamous, that the greatest liars cannot bear it in any other men.

A liar is subject to two misfortunes; neither to believe, nor to be believed; and before he establishes one lie he must tell many. There cannot be a greater treachery, than first to raise a confidence, and then to betray it.

When a man forfeits the reputation of his integrity, he is fet fast: and nothing will then serve his turn;

neither truth nor falshood.

Truth

Truth is so great a perfection, says Pythagoras, that if God would render himself visible to man, he would choose light for his body, and truth for his soul.

Truth is always confistent with itself, and needs nothing to help it out. It is always near at hand, fits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's imagination upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and folid foundation: for fincerity is firm and substantial, and there is nothing hollow or unfound in it, and, because it is plain and open, fears no discovery; of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them: he is the last man that finds himself to be found out; and while he takes it for granted that he makes fools of others, he renders himself ridiculous.

EXAMPLES.

It is faid of Augustus Cæsar, that, after a long inquiry into all the parts of his empire, he found but one man who was accounted never to have told a lie; for which cause he was deemed worthy to be the chief sacrificer in the Temple of Truth.

EPAMINONDAS, the Theban General, was so great a lover of truth, that he was ever careful lest his tongue should in the least digress from it, even when

he was most in sport.

CATO the younger charged Muræna, and indicted him in open court for popularity and ambition, de-K 4 claring

claring against him, that he fought indirectly to gain the peoples' favour, and their voices to be chosen conful. As he went up and down to collect arguments and proof thereof, according to the manner and custom of the Romans, he was attended upon by certain persons who followed him in behalf of the defendant, to observe what was done, for his better instruction in the process and suit commenced. These men would oftentimes converse with Cato, and ask him whether he would to-day fearch for aught, or negociate any thing in the matter and cause concerning Muræna? 'If he faid, "No," fuch credit and trust they reposed in the veracity of the man, they would rest in that answer, and go their ways. A fingular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love of truth.

ZENOCRATES, an Athenian philosopher, lived 300 years before Christ, and was educated in the school of Plato. The people of Athens entertained so high an opinion of his probity, that one day, when he approached the altar, to confirm by an oath the truth of what he had afferted, the judges unanimously

declared his word to be fufficient evidence.

The Duke of Ossuna, as he passed by Barcelona, having got leave to release some slaves, went aboard the Cape galley, and, passing through the slaves, he asked divers of them what their offences were. Every one excused himself: one saying, that he was put in out of malice; another, by bribery of the judge; but all of them unjustly. Among the rest there was one little sturdy black man, and the Duke asked him what he was in for? "Sir, (said he,) I cannot deny but I am justly put in here; for I wanted money, and so took a purse near Sarragona to keep me from starving." The Duke, with a little staff he had in his hand, gave

Cardinal

gave him two or three blows upon the shoulders, saying, "You rogue, what do you among so many honest, innocent men? Get you gone out of their company." So he was freed, and the rest remained to

tug at the oar.

the time I was about feven years old, I was corrected for going to cuffs with two school-fellows, being both older than myself; but never for telling a lie, or any other fault; my natural disposition and inclination being so contrary to all falsehood, that being demanded whether I had committed any fault, where-of I might justly be suspected, I did use ever to confess it freely; and thereupon choosing rather to suffer correction than to stain my mind with telling a lie, which I did judge then no time could ever deface; and I can affirm to all the world truly, that, from my first infancy to this hour, I told not willingly any thing that was false, my soul naturally having an antipathy to lying and deceit."

PETRARCH, a celebrated Italian poet, who flourished above 400 years ago, recommended himself to the considence and affection of Cardinal Colonna, in whose family he resided, by his candour, and strict regard to truth. A violent quarrel occurred in the household of this nobleman, which was carried so far, that recourse was had to arms. The Cardinal wished to know the foundation of this affair; and, that he might be able to decide with justice, he assembled all his people, and obliged them to bind themselves, by a most solemn oath on the gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Bishop of Luna, brother to the Cardinal, was not excused. Petrarch, in his turn, presenting himself to take the oath, the

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Cardinal closed the book, and faid, "As to you, Pe-

trarch, your word is fufficient."

A PRETENDER to literature having once owned a copy of verses which Lord Somers wrote, was asked by his Lordship, when he was presented to him as Lord Chancellor, whether he was really the author of the lines in question. "Yes my Lord," replied the pretended poet. "It is a trifle; I did it off-hand." On hearing this, Lord Somers burst into a loud fit of laughter, and the gentleman withdrew in the greatest consusion.

To shew us how incompatible true courage is with the least degree of falsehood, the invincible Achilles, the hero of the Iliad, is introduced by Homer as saying these memorable words, "I detest, as the gates of hell itself, the wretch who has the baseness to mean one thing, and speak another."

WHEN Aristotle was asked, What a man could gain by telling a falsehood?—" Not to be credited,"

faid he, " when he speaks the truth."

APOLLONIUS, another philosopher, used to say, "That the wretch who has been mean enough to be guilty of a lie, has forfeited every claim to the character of a gentleman, and degraded himself to the rank of a slave."

Our ingenious countryman, Sir Thomas Brown, has expressed himself in still more remarkable terms: "The very devils," says he, "do not tell lies to one another; for truth is necessary to all societies, nor can

the fociety of hell fubfift without it."

DR. HAWKESWORTH exhibits the folly of this practice in a very interesting manner.—" Almost every other vice," says that excellent writer, "may be kept in countenance by applause and association; and even the robber and the cut-throat have their followers

followers who admire their address and intrepidity, their stratagems of rapine, and their sidelity to the gang: but the liar, and only the liar, is universally despised, abandoned, and disowned. He has no domestic consolations, which he can oppose to the censure of mankind. He can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude, without

a friend, and without an apologist."

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MENDACULUS was a youth of good parts, and of amiable dispositions; but by keeping bad company, he had contracted in an extreme degree the odious practice of lying. His word was scarcely ever believed by his friends; and he was often suspected of faults because he denied the commission of them, and punished for offences of which he was convicted only by his affertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth. He had a garden, stocked with the choicest slowers; and the cultivation of it was his favourite amusement. happened that the cattle of the adjoining pasture had broken down the fence; and he found them trampling upon and destroying a bed of fine auriculas. He could not drive these ravagers away, without endangering the still more valuable productions of the next parterre; and he hastened to request the assistance of the gardener. "You intend to make a fool of me," faid the man, who refused to go, as he gave no credit to the relation of Mendaculus. One frosty day, his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not strength to afford the necessary help. He was therefore obliged to leave him, in this painful condition, on the ground, which was at that time covered with fnow; and, with all the expedition in his power, he rode to Manchester, to solicit the aid of the first benevolent person he should meet with. His character. as a liar, was generally known; few to whom he applied paid attention to his flory; and no one believed After losing much time in fruitless intreaties, he returned with a forrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: a coach fortunately passed that way; he was taken into it, and conveyed to his own house, whither Mendaculus foon followed him. A lufty boy, of whom Mendaculus had told some falsehoods, often way-laid him as he went to school, and beat him with great feverity. Conscious of his ill desert, Mendaculus bore, for some time, in silence, this chastisement; but the frequent repetition of it at last overpowers his refolution, and he complained to his father of the usage he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abused him. But he could obtain no redrefs from them, and only received the following painful answer: - "Your son is a notorious liar, and we pay no regard to his affertions." Mendaculus was therefore obliged to fubmit to the wonted correction till full fatisfaction had been taken by his antagonist for the injury which he had sustained. Such were the evils in which this unfortunate youth almost daily involved himself by the habit of lying. He was senfible of his misconduct, and began to reflect upon it with feriousness and contrition. Resolutions of amendment succeeded to penitence; he set a guard upon his words; spoke little, and always with caution and referve; and he foon found, by fweet experience, that

LYING.

degrees the love of it became predominant in his mind; and so facred at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends, the considence of the public, and the peace of his own conscience.





PASSION.

SENTIMENTS.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. Is is the threshold of madness and infanity: indeed, they are so much alike, that they sometimes cannot be distinguished; and their effects are often equally satal.

The first step to moderation is to perceive that we are falling into a passion. It is much easier wholly to prevent ourselves from falling into a passion, than to keep it within just bounds; that which sew can

moderate almost any body may prevent.

Envy

Envy and wrath shorten life; and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable.

Who overcomes his passion, overcomes his strongest enemy. If we do not subdue our anger, it will sub-

due us.

A passionate temper renders a man unsit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into consuston.

EXAMPLES.

Augustus, who was prone to anger, received the following lesson from Athenodorus the philosopher, That so soon as he should feel the first emotions towards anger, he should repeat deliberately all the letters of the alphabet; for that anger was easily prevented, but not so easily subdued. To repress anger, it is a good method to turn the injury into a jest. Socrates having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous sellow, and his friends wondering at his patience, "What," said he, "if an as should kick me, must I call him before a judge?" Being attacked with opprobrious language, he calmly observed, that the man was not yet taught to speak respectfully.

CÆSAR having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For," faid he, "though I am upon my guard against anger, yet it is safer to remove its

cause."

Corys, King of Thrace, having got a present of earthen vessels, exquisitely wrought, but extremely brittle,



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brittle, broke them into pieces, that he might not

have occasion of anger against his servants.

ANTIGONUS, King of Syria, hearing two of his foldiers reviling him behind his tent, "Gentlemen," fays he, opening the curtain, "remove to a greater

distance, for your king hears you."

A FARMER, who had stepped into his field to mend a gap in a fence, found at his return the cradle, where he had left his only child asseep, turned upside down, the clothes all bloody, and his dog lying in the same place besimeared also with blood. Convinced by the sight that the creature had destroyed his child, he dashed out its brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful dog which he had put to death

in blind passion.

FIELD Marshall Turenne, being in great want of provisions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marshal de la Ferte, under whose government that town was; who being highly disobliged by what was done to his town without his authority, infifted to have the troops instantly dislodged. Some time thereafter, La Ferte, seeing a soldier of Turenne's guards out of his place, beat him feverely. The foldier, all bloody, complaining to his general, was infantly fent back to La Ferte with the following compliment: "That Turenne was much concerned to find his foldier had failed in his respect to him, and begged the foldier might be punished as he thought proper." The whole army was aftonished; and La Ferte himfelf, being furprised, cried out, What! is this man to be always wife, and I always a fool?"

A young gentleman, in the streets of Paris, being interrupted by a coach in his passage, struck the

coachman.

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coachman. A tradesman, from his shop, cried out, "What! beat the Marshal Turenne's people!" Hearing that name, the gentleman, quite out of countenance, slew to the coach to make his excuse. The Marshal said, smiling, "You understand, Sir, how to correct servants: allow me to send mine to you

when they do amiss."

THE Marshal being one day alone in a box at the playhouse, some gentlemen came in, who, not knowing him, would oblige him to yield his seat in the first row. They had the insolence, upon his resusal, to throw his hat and gloves on the stage. The Marshal, without being moved, desired a lord of the first quality to hand them up to him. The gentlemen, finding who he was, blushed, and would have retired; but he, with much good humour, intreated them to stay, saying, "That if they would sit close, there was room enough for them all."

CLYTUS was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself. He had saved the life of Alexander at the battle near the river Granicus, and was by him made the Presect of a province; but he could not flatter; and detesting the effeminacy of the Persians, at a feast with the king he spake with the liberty of a Macedonian. Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself for that fault which his

fudden fury had excited him to commit

HEROD, the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate sit he killed Josippus. Sometimes he would be forry, and repent of the folly and injuries he had done when anger had clouded his understanding, and foon after commit the fame outrages, fo that none about him were fure of their lives a moment.

L'ALVIANO, General of the Venetian armies, was taken prisoner by the troops of Louis XII. and brought before him. The king treated him with his usual humanity and politeness, to which the indignant captive did not make the proper return, but behaved with great insolence. Louis contented himself with sending him to the quarters where the prisoners were kept, saying to his attendants, "I have done right to send Alviano away. I might have put myself in a passion with him, for which I should have been very forry. I have conquered him, I should learn to conquer myself."

WHEN Catharine de Medicis one day overheard fome of the soldiers abusing her extremely, the Cardinal of Lorraine said he would order them immediately to be hung. "By no means," exclaimed the princess: "I wish posterity to know, that a woman, a queen, and an Italian, has once in her life got the

better of her anger."

THE Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which even the greatest men have been occasionally found unguarded.—As he was one day riding with Commissary Marriot, it began to rain, and he called to his servant for his cloak. vant not bringing it immediately, he called for it again. The servant, being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the Duke called to him again, and asked him what he was about that he did not bring his cloak. "You must stay, Sir," grumbles the fellow, " if it rains cats and dogs, till I can get at it." The Duke turned round to Marriot, and faid, very coolly, " Now I would not be of that fellow's Two temper for all the world."

Two gentlemen were riding together, one of whom, who was very choleric, happened to be mounted on a high mettled horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great sury. The horse, almost as wrong-headed as his master, returned his treatment by kicking and plunging. The companion, concerned for the danger, and ashamed of the folly, of his friend, said to him coolly, "Be quiet, be quiet, and shew yourself the wiser creature of the two."



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PLEASURE.

SENTIMENTS.

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Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the fight of thine eyes: But know thou, that for all these things, God will bring thee to judgment.

PLEASURES, unless wholly innocent, never continue so long as the sting they leave behind them.

Let pleasure be ever so innocent, the excess is

always criminal.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene,

because it is innocent.

Pleasures, while they flatter a man, sting him to death; they are short, salse, and deceitful, and revenge the merry madness of one hour with the sal repentance of many.

The only true and folid pleasure results from the reflection of having done our duty to our God, our fellow-creatures, and ourselves; "having a conscience void of offence towards God and towards all men."

No pleasure can be true, or pursued with propriety and wisdom, which makes too large inroads on our time, our fortune, our health, our character, or our

duty.

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EXAMPLES.

THE following portrait of vicious pleasure is given by an ingenious writer, after the manner of Plato. "Pleasure (says he) is a beautiful harlot sitting in her chariot, whose four wheels are pride, gluttony, lust, and idleness. The two horses are prosperity and abundance; the two drivers are indolence and fecurity: her attendants and followers are guilt, grief, late repentance, (if any,) and often death and ruin. Many great men, many strong men, many rich men, many hopeful men, and many young men, have come to their end by her; but never any enjoyed full and true content by means of her."

THE excellence of the allegory subjoined may fland as an apology for its length. "When Hercules (fays the venerable moralist) was in that part of his youth in which it was natural for him to confider what course of life he ought to pursue, he one day retired into a defart, where the filence and folitude of the place very much favoured his meditations. As he was musing on his present condition, and very much perplexed in his mind on the state of life he hould choose, he saw two women, of a larger stature than ordinary, approaching towards him. One of them had a very noble air and graceful deportment;

her beauty was natural and easy, her person clean and unspotted, her eyes cast toward the ground with an agreeable referve, her motion and behaviour full of modesty, and her raiment white as snow. The other had a great deal of health and floridness in her coun. tenance, which she had helped with an artificial co. louring, and endeavoured to appear more than ordinarily graceful in her mien, by a mixture of affectation in all her gestures. She had a wonderful confidence and affurance in her looks, and all the variety of colours in her dress that she thought were the most proper to shew her complexion to an advantage. She cast her eyes upon herself, then turned them on those who were present to see how they liked her, and often looked on the figure she made in her own shadow. Upon her nearer approach to Hercules, the stepped before the other lady, (who came forward with a regular, composed carriage,) and, running up to him, accosted him after the following manner: " My dear Hercules, I find you are very much divided in your own thoughts upon the way of life which you ought to choose. Be my friend, and follow me. I'll lead you into the possession of pleasure, out of the reach of pain, and remove you from all the noise and disquie-The affairs either of war or peace tude of business. shall have no power to disturb you. Your whole employment shall be to make your life easy, and to entertain every fense with its proper gratification. Sumptuous tables, beds of roses, clouds of perfumes, concerts of music, crowds of beauties, are all in readiness to receive you. Come along with me into this region of delights, this world of pleasure, and bid farewell for ever to care, to pain, to business." Hercules, hearing the fair inviter talk after this manner, interrupted her a moment to enquire her name. which she answered, "My friends, and those who

are well acquainted with me, call me HAPPINESS; but my enemies, and those who would injure my reputation, have given me the name of PLEASURE." By this time the other lady was come up, who addreffed herself to the young hero in a very different "Hercules, (faid she,) I offer myself to you because I know you are descended from the gods, and give proofs of that descent by your love of virtue, and application to the studies proper for your age. This makes me hope you will gain both for yourfelf and me an immortal reputation. But, before I invite you into my fociety and friendship, I will be open and fincere with you, and must lay down this as an established truth, That there is nothing truly valuable which can be purchased without pain or labour. The gods have fet a price upon every real and noble pleafure. If you would gain the favour of the Deity, you must be at the pains of worshipping him; if the friendship of good men, you must study to oblige them; if you would be honoured by your country, you must take care to serve it. In short, if you would be eminent in war or peace, you must become master of all the qualifications that can make you fo. These are the only terms and conditions upon which I can propose happiness." Here (continues the fabulist) the Goddess of Pleasure broke in upon the discourse. "You see, Hercules, by her own confesfion, that the way to her pleasure is long and difficult; whereas that which I propose is short and easy." "Alas! (returned the other amiable figure, whose vilage glowed with a passion made up of scorn and pity,) what are the pleasures you propose? To eat before you are hungry; to drink before you are athirst; to sleep before you are tired; to gratify appetites before they are raised, and to raise such appetites as nature never planted! You never heard the most delicious

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delicious music, which is the praise of one's self; nor faw the most beautiful object, which is the work of one's own hands. Your votaries pass away their youth in a dream of mistaken pleasure, while they are hoarding up anguish, torment, and remorfe, for old age. As for me, I am the friend of the Gods, and of good men; an agreeable companion to the artifan, an household guardian to the fathers of families, a patron and protector of fervants, an affociate in all true The banquets of my votaand generous friendships. ries are never costly, but always delicious; for none eat or drink at them who are not invited by hunger and thirst. Their slumbers are found, and their waking hours are cheerful. My young men have the pleasure of hearing themselves praised by those who are in years; and they who are in years, of being honoured by those who are young. In a word, my followers are favoured by the Gods, beloved by their acquaintances, esteemed by their country, and, after the close of their labours, honoured by posterity, and received up into Heaven." Here (fays the mythologift) they ended. We know, by the account we have of the life of this memorable hero in ancient ftory, to which of these two fair advocates he gave up his heart. And I believe every one who reads this will do him the justice to approve his choice of virtue, in preference to voluptuousness and vicious indulgence.

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APICIUS was a great epicure, according to the low and vulgar sense of the word; but Apicius was not a Pliny, and yet Apicius had his pleasures. He had eaten, it seems, of a certain fish at Minturna, in Campania, but he was told that the species was much larger in Africa. Upon this he immediately equipped a vessel, and set sail for that coast. The navigation

was difficult and dangerous: but what will not hunger do? Apicius was a man of pleasure and appetite; every league he travelled increased the necessity of gratification. When they arrived on the coast of Africa, several fishing boats, already apprised of his voyage, came to him, and brought him some of the sin question; when how great was his surprise and chagrin, to find they were not at all bigger than those of Minturna! Instantly therefore, without being touched with the rational curiosity of seeing a country he had never visited before, without any regard to the prayers of the people in his train, who wanted the refreshments of the shore, Apicius ordered his pilots to return to Italy, and thus ended his memorable adventure.

It is with great fatisfaction that we can quote the following, in honour of a living and exemplary character, and not unfuitably to the subject before us. Mr. Boswell, in his account of General Paoli, observes, "That his notions of morality are high and refined; fuch as become the father of a nation. He told me, one day, that his father had brought him up with great frictness, and that he had very seldom deviated from the paths of virtue: that this was not from a defect of feeling and paffion; but that his mind being filled with important objects, his passions were employed in more noble pursuits than those of licentious pleasure. I faw (continues the author) from Paoli's example, the great art of preserving young men of spirit from the contagion of vice, in which there is often a species of fentiment, ingenuity, and enterprize, nearly allied to virtuous qualities. Shew a young man that there is more real spirit in virtue than in vice, and you have a furer hold of him during his years of impetuofity and paffion, than by convincing his judgment of all the rectitude of ethics."

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A Boy, smitten with the colours of a butterfly, pur. fued it from flower to flower with indefatigable pains. First he aimed to surprise it among the leaves of a rose; then to cover it with his hat, as it was feeding on a daify; now hoped to secure it as it revelled on a sprig of myrtle; and now grew fure of his prize, perceiving it to loiter on a bed of violets. But the fickle fiv still eluded his attempts. At last, observing it half buried in the cup of a tulip, he rushed forward, and fnatching it with violence, crushed it to pieces. The dying infect, feeing the poor boy chagrined at his disappointment, addressed him, with the calmness of a Stoic, in the following words: Behold now the end of thy unprofitable folicitude; and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly; which may ferve to amuse thee in the pursuit, but, if embraced with too much ardour, will perish in thy grasp.





PRIDE.

SENTIMENTS.

Pride was not made for Man.
Pride goeth before destruction, and a high mind
before a fall.

HAT extraordinary value which men are apt to put upon themselves, on account of real or imaginary excellence of mind, body or fortune, and the contempt with which they regard all those who on comparison seem inserior to them in those qualifications on which they have grounded the esteem they have for themselves, constitute that vice which we call Pride. There is no passion which steals into the heart more imperceptibly,

imperceptibly, which covers itself under more disguises, or which mankind in general are more subject to, than this. It is originally founded on self-love, which is the most intimate and inseparable passion of human nature; and yet man hath nothing to be proud of; every man hath his weak side; there is no such thing as persection in the present state. The sew advantages we possess want only to be properly considered, to convince us how little they are to be boast-

ed of or gloried in.

The whole of our bodily perfections may be fummed up in two words, strength and beauty. As for the first, that is a poor qualification to boast of, in which we are, to fay the least, equalled by the plodding ox, and stupid ass. Beside, it is but a few days sickness, or the loss of a little blood, and a Hercules becomes as manageable as a little child. Who then would boast of what is so very uncertain and precarious? As to beauty, that fatal ornament of the fair fex, which has exhausted the human wit in raptures to its praise, which so often proves the misfortune of its possession, and the disquietude of him who gives himself to the admiration of it; which has ruined cities, armies, and the virtue of thousands; what is beauty? A pleasing glare of white and red, reslected from a skin incomparably exceeded by the glossy hue of the humble daify in yonder field; the mild glitter of an eye, outshone by every dew-drop on the verdant grass. Is it inherent in the human frame? No: A fudden fright alarms her; a fit of fickness attacks her; the roses fly from her cheeks; her eyes lose their fire she looks haggard, pale, and ghastly. Even in all the blooming pride of beauty, what is the human frame! A mass of corruption, filth and disease, covered over with a fair skin. When the animating spirit slies

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and leaves the lovely tabernacle behind, how foon does horror fucceed to admiration! How do we hasten to hide from our fight the loathsome remains of beauty! Open the charnel-house in which, a very little while ago, the celebrated toast was laid, who can now bear to look on that face, shrivelled, ghastly, and loathsome, so lately the delight of every youthful gazer? Who could now touch her with one singer? her, whose very steps the enamoured youth would late have kissed! Can the lover himself go near without stopping his nose at her who used to breathe in his

esteem all the perfumes of blooming spring.

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The accomplishments of the mind may likewise be said to be but two, knowledge and virtue. Is there any reason to be proud of the poor attainments we can in the present state gain in knowledge, of which the persection is to know our own weakness; or, as Socrates said, To know that we know nothing? Is that an accomplishment to be boasted of, which a blow on the head or a week's illness may utterly destroy? As to our attainments in virtue or religion, to be proud on these accounts, would be to be proud of what we do not posses: for pride would annihilate all our virtues, and render our religion vain. For we all know that humility is one of the first dictates of true religion.

All the wits of almost every age and country have exposed, with all the strength of wit and good sense, the vanity of a man's valuing himself upon his ancestors; and have endeavoured to shew, that true grandeur consists not in birth nor titles, but in virtue alone. That man who is insolent or arrogant on account of his possessions, richly deserves that hatred and contempt he unavoidably meets. This fool knows not the proper use of what he possesses; no wonder

then that he utterly mistakes its real value.

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EXAMPLES.

EXAMPLES.

SETHOS, King of Egypt, growing mighty, grew at the same time so proud, that he made his tributary kings draw his chariot in the place of horses: but observing one of the kings to look very earnestly on the wheel, and demanding why he did so, the degraded monarch replied, "I am comforting myself under my missortune by observing that the lowermost spokes of the wheel become uppermost in turn." Sethos took the hint, and discontinued the custom.

PHARAOH OPHRA, called also APRYES, used to boast, that he cared neither for God nor man that would wish to deprive him of his kingdom. Not long, however, had he reigned ere he was strangled

by Amasis, one of his own officers.

ALEXANDER the Great was so elated with pride by the sway of his arms, that he caused it to be given out that he was the son of Jupiter Ammon, and claimed to be worshipped with divine honours. His friend Calisthenes, the philosopher, venturing to remonstrate with him on his impiety, lost his favour, and was afterwards slain by his command.

MENECRATES, the physician, having cured some dangerous and desperate diseases, assumed to himself

the name of Jupiter, the chief of the Gods.

So EMPEDOCLES, the philosopher, having cured a person of a dangerous distemper, and observing that the people almost deisied him, thought fit to throw himself into the burning mountain of Ætna, to prove himself immortal, and be translated into the number of the Gods.

Cyrus, the first king of the Persians, suffered himself to be worshipped with divine honors: as did

also Antiochus, king of Syria.

CALIGULA,

CALIGULA, the Roman emperor, commanded that he should be worshipped as a God, and caused a temple to be erected for him. He built also his house in the capitol, so that he might dwell with Jupiter; but being angry that Jupiter was still preferred before him, he afterwards erected a temple in his palace, and would have the statue of Jupiter Olympus in his form brought thither; the ship, however, which was fent for it, was broken in pieces by a thunderbolt. He used to sit in the middle of the images of the Gods, and caused the most rare and costly fowls and birds to . be facrificed to him. He had also certain instruments made whereby he imitated thunder and lightning; and when it really thundered, he used to cast stones towards heaven, faying, "Either thou shalt kill me, or I will kill thee," with other blasphemies which we do not think proper to repeat in this work.

Domitian, Heliogabalus, Commodus, and Dioclesian, claimed to be Gods, and fell little short of the

excesses of Caligula.

Curius Dentatus, the Roman Conful, overthrew the Samnites in a great battle, and pursuing them to the sea, took many prisoners, and in the pride of his heart, on returning to Rome, publicly boasted, that, "he had taken so much land as would have turned to a waste wilderness if he had not taken so many men to plant it; and that he had taken so many men, that they would have perished with samine, if he had not taken so much land to maintain them."

Pompey the Great, when he heard that Julius Cæfar was coming with his army towards Rome, boafted
in the fenate, that if he did but stamp with his foot, he
could fill Italy with armies; yet, when afterwards he
heard that Cæfar had passed the river Rubicon, he sted

from Italy into Epirus.

L 4

POPPOEA

POPPOEA SABINA, wife of Nero, was excessively proud. Her mules had bridles and furniture of gold, were shod with silver, and sometimes with gold. She kept five hundred semale asses always about her court, in whose milk she often bathed her body: for so careful was she of her skin, that she wished to die before

that should suffer wrinkles or decay.

XERXES having made a bridge of boats over the Helespont, for the passage of his immense army from Asia into Europe, a tempest arose and destroyed it; upon which he caused his men to give the sea three hundred stripes, and to throw chains in it to bind it to its good behaviour; which office was performed accompanied with these arrogant expressions: "Unruly water, thy Lord has ordered thee this punishment, and, whether thou wilt or no, he is resolved to pass over thee."

THE Cham of Tartary was used when he had dined to cause trumpets to be sounded at his palace gates, to give notice to all kings in the world, that as the Great Cham had dined, they had then permission to go to dinner.

A POOR Spanish cobler, on his death bed, being solicited by his son for his bleffing, strictly enjoined

him always to retain the majesty of his family.

A POOR woman in Spain, attended by three of her children, went begging from door to door. Some French merchants out of compassion offered to take the eldest of her sons into their service; but, with true Spanish pride, she rejected the proposal; scorning, as she said, that any of her family should be disgraced by servitude; as for aught they knew (simple as he stood there) he might live to be one day king of Spain.

JOHN O'NEAL, father to the Earl of Tyr Owen, inscribed himself in all places, "the Great John O'Neal

O'Neal, friend to Queen Elizabeth, and foe to all the world befide."

WHEN no one else would exalt Hildebrand to the Pope's chair, he placed himself in it, saying, "Who

can better judge of my worth than myfelf?"

XERXES, in his expedition against Greece, calling his Princes together, thus addressed them: "That I may not appear to follow my own counsel, I have assembled you: but recollect that it better becomes you to obey than to advise."

ATTILA, king of the Huns, proudly gave out, that the stars fell before him, that the earth trembled at his presence, and that he would be the scourge of nations; yet after all his pride, a flux of blood broke out at his mouth, and choked him on his wedding-night.

CLEOPES, king of Egypt, began to build an immense pyramid, but wanting money to finish it, and having a beautiful daughter, he prostituted her among his workmen to get money to accomplish his great work, which he left a perpetual monument of his pride, folly, and wickedness.

CROESUS, king of Lydia, having expressed an extraordinary inclination to see Solon, that philosopher repaired to Sardis to pay him a visit. The first time he was presented, the king received him seated on his throne, and dressed on purpose in his most sumptuous robes; but Solon appeared not the least astonished at

the fight of fuch a glare of magnificence.

"My friend, (said Croessus to him,) Fame has every where reported thy wisdom. I know you have seen many countries; but have you ever seen a person dressed so magnificently as I am?" "Yes, (replied Solon,) the pheasants and peacocks are dressed more magnificently, because their brilliant apparel is the gift of nature, without their taking any thought or pains to adorn themselves."

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Such an unexpected answer very much surprized Cræsus, who ordered his officers to open all his treasures, and shew them to Solon, as also his rich surniture, and whatever was magnificent in his palace. He then sent for him a second time, and asked him is he had ever seen a man more happy than he was. "Yes, (replied Solon,) and that man was Tellus, a citizen of Athens, who lived with an unblemished character in a well regulated republic. He lest two children much respected, with a moderate fortune for their subsistence, and at last had the happiness to die sword in hand, after having obtained a victory for his country. The Athenians have erected a monument to his memory on the spot where he fell, and have

otherwise paid him great honours."

Croefus was no less astonished at this than at the first answer, and began to think Solon was not perfectly right in his fenses. "Well, (continued Cræsus,) who is the next happy man to Tellus?"—" There were formerly (replied Solon) two brothers, the one named Cleobis, and the other Byton. They were so robust, that they always obtained the prize in every fort of combat, and perfectly loved each One feast day, when the Priestess of Juno, their mother, for whom they had the most tender affection, was to go to the temple to facrifice, the oxen that were to draw her thither did not come in time. Cleobis and Byton hereupon fastened themselves to her carriage, and in that manner drew her to the tem-All the matrons in raptures congratulated their mother on having brought two fuch fons into the Their mother, penetrated with emotions of the strongest joy and gratitude, fervently prayed the goddess, that she would bestow on her sons the best gift she had to confer on mortals. Her prayers were heard; for, after the facrifice, the two sons fell afleep in the temple, and never afterwards awoke. Thus they finished their lives by a tranquil and peaceful death."

Crcefus could no longer conceal his rage. "What then, (faid he,) do you not even place me among the number of happy people?"—"O king of the Lydians, (replied Solon) you possess great riches, and are master of a great multitude of people; but life is liable to so many changes, that we cannot presume to decide on the felicity of any man, until he has finished his mortal career."

ALCIBIADES one day boasting of his riches, and the great extent of his possessions, Socrates led him to a geographical chart, and asked him in what part Attica was placed. It took up but a small spot in the map, and little more than a point. Solon then desired him to shew him all his vast possessions on that map; but he replied, "They are too small to be placed in a general map."—"See, then, (remarked Socrates,) what you make such a boast of, and what you pride yourself in so much, is but an imperceptible point of earth."



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RELIGION.

SENTIMENTS.

Happy is the man that find the wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all things thou can'st desire are not to be compared unto her. Length of days is in her right hand, and in her lest hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

RELIGION is such a sense of God on the soul, and our obligation to and dependence upon him, as to make

make it our principal study to do that which we think will be pleasing in his sight, and to avoid every thing which we think will offend him. As he is the fountain of goodness and justice, of course, religion must be the foundation of all Christian and moral virtue: to do good to all, and to avoid giving offence to, or injuring willingly, even those who are enemies and persecutors.

We may confidently affirm, that it is natural to man even in the most unenlightened state; for nations that never were favoured with the knowledge of religion by revelation, have nevertheless an idea that there is a Being who rewards good men and punishes

the wicked.

Religion, like the treasure hid in the field, which a man fold all he had to purchase, is of that price, that it cannot be had at two great a purchase; fince without it the best condition of life cannot make us happy; and with it, it is impossible we should be miserable, even in the worst. It supports a Christian under all the afflictions of life: the defertion of friends, the wreck of fortune, and the loss of reputation; the deprivation of children who are strongly linked to his heart; but, above all, perhaps, the wife of his bosom, his fecond felf; yet he humbly submits to the soulrending strokes, and with Job says, "Though he slay me, yet will I trust in him." It is the author of a most glorious hope—of a final victory over death and fin! "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God."

The great Lord Burleigh used to say, "I will never trust any man not of sound religion, for he that is false to God can never be true to man."

EXAMPLES.

EXAMPLES.

WHEN Protagoras, the sceptic, whose strange caprices led him to doubt of every thing, even though he saw or felt it, began his book by saying, "As for the Gods, whether they are or are not, I have nothing to say;" the magistrates of Athens highly resented this profane trisling with things sacred, banished him out of their city, and condemned his book to be burnt

by the common executioner."

WHAT a bleffing to mankind was the ingenious, humble, and pious Mr. Boyle! What a common pest was the fallacious, proud, and impious Hobbes! Accordingly we find that the former bade adieu to the world with the utmost ferenity, honour, and hope; while the latter went out of it in the dark, and with terrible apprehensions of an unknown future. He had been an instrument of the prince of darkness, in poisoning many young gentlemen, and others, with his wicked principles, as the Earl of Rochester confessed with extreme compunction and grief upon his death bed. It is remarked by those who critically obferved the author of the "Leviathan," that though in a humour of bravado he would speak very strange and unbecoming things of God, yet in his fludy, in the dark, and in his retired thoughts, he trembled before Many appear like atheifts in their mirth, amidft wine and company, who are quite of other fentiments in fickness, and gloom and solitude. What could make this strange man awake in such terror and amazement if his candle happened to go out in the night? What, but that he was unable to bear the difmal reflections of his dark and defolate mind; and knew not how to extinguish, nor how to bear the light of "the candle of the Lord" within him. XENOPHON

XENOPHON informs us, that Cyrus, the founder of the Persian empire, made the worship of the Gods, and a respect for religion, the first objects of his care. Actuated by this principle, he established a number of Magi, or priefts, to fing daily a morning fervice to the honour of the gods, and to offer facrifices; which was daily practifed among the Persians of succeeding The prince's disposition quickly became, as is usual, the prevailing disposition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad to find in them fuch fentiments of religion; being convinced, that whoever fincerely fears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his person, and to the welfare of the state.

AGESILAUS, king of Sparta, was on all occasions distinguished by his particular veneration for the Gods. The noblest circumstance of his victory over the Athenians and Boetians, at Chæronea, was his facrificing his refentment to the honour of religion: for, a confiderable number of the flying enemy having thrown themselves into the temple of Minerva, and application being made to him to know in what manner they should be treated, he gave strict orders that none of them should be touched; though he then laboured under the anguish of several wounds he had received in the action, and was visibly exasperated at the opposition he had met with. But his veneration was not confined to the temples of the Greeks. When he made war upon the Barbarians, he was equally careful not to profane the images of their deities, nor offer the least violation to their altars. In the same manner, Alexander the Great, when he demolished Thebes, paid a particular attention to the honour of the gods, fuffering none of their temples, or any other religious

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religious buildings, to be plundered; and afterwards, in his Afiatic expedition, which was purposely undertaken to humble the pride, and retaliate the ravages of the Persians, he was remarkably cautious not to injure, or shew the smallest contempt of, their places of worship; though the Persians had been notoriously guilty this way when they invaded Greece.

OF all the fingular virtues which united in the character of Gustavus Adolphus of Sweden, that which crowned the whole was his exemplary piety to God. The following is related of him when he was once in his camp before Werben. He had been alone in the cabinet of his pavilion some hours together, and none of his attendants at these seasons durst interrupt him. At length, however, a favourite of his, having some important matter to tell him, came foftly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that sacred exercise, he was about to withdraw his head, when the king espied him, and bidding him come in, faid, "Thou wonderest to see me in this posture, since I have fo many thousands of subjects to pray for me: but I tell thee, that no man has more need to pray for himself, than he who being to render an account of his actions to none but God, is for that reason more closely affaulted by the devil than all other men befide." When the town of Landshut, in Bavaria, surrendered to him at discretion, the principal inhabitants of it fell down upon their knees before him, and presented him with the keys of their town. "Rife, rife," faid he: " It is your duty to fall upon your knees to God, and not to so frail and feeble a mortal as I am."

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The ministers of Louis XIII. King of France, were desirous to insert in a treaty between their Sovereign and Gustavus, that the King of France had the King of Sweden under his protection. Gustavus spiritedly replied,

replied, "I have no occasion for any protection but that of God, and I desire no other. After God I acknowledge no superior, and I wish to owe the success of my arms to my sword and my good conduct alone." The same Gustavus used to say, "That a man made a better soldier in proportion to his being a better Christian."

Eusebrus in his history informs us, That St. John, during his ministration to the Western churches, cast his eye upon a young man remarkable for the extent of his knowledge, and the ingenuousness of his mind. The aged apostle thought that he had discovered in him an useful instrument for the propagating of Christianity: accordingly he took particular pains to convert him, and to inftruct him in the divine doctrines of his great Mafter; and, that he might be still better acquainted with the system of Christianity, at his departure he recommended him to the care of a pious old father who had some authority in the infant church. The youth continued awhile in the duties of his new profession, and attended with care to the lectures of his venerable tutor. But his former affociates, when they found themselves deserted by him, were grieved at the fuccess of the apostle, and exerted their utmost efforts to regain fo useful and entertaining a companion. They succeeded in their attempts: the father was forfaken, and his pupil plunged deep into irregularity and vice. The apostle, after some time, returned to those parts; and "where, (said he with impatience to his aged friend,) where is my favourite youth?"— "Alas! (replied the good old man, with tears in his eyes) he is fallen, irrecoverably fallen: he has foraken the fociety of faints, and is now a leader of a gang of robbers in the neighbouring mountains." Upon hearing this unexpected and unpleasing account, he apostle forgot his sufferings and his years, and haftened

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hastened to the place of rendezvous; where, being seized by one of the band, he desired to speak with their captain. The captain, being told that a strange pilgrim asked to be admitted to him, ordered him to be brought before him: but when he beheld the venerable apostle, his hopes of amusement sunk, and were changed into shame and confusion; and the hardy leader of a band of robbers trembled before a poor and helples old man. He quitted once more the society of wickedness, and lived and died in the service of his Redeemer.

WHILE the colleagues of Constantius, the Roman Emperor, were persecuting the Christians with fire and fword, he politically pretended to persecute them too; and declared to fuch officers of his household and governors of provinces as were Christians, that he left it to their choice, either to facrifice to the Gods, and by that means preserve themselves in their employments, or to forfeit their places and his favour by continuing steady in their religion. When they had all declared their option, the emperor discovered his real fentiments; reproached in the most bitter terms those who had renounced their religion; highly extolled the virtue and constancy of such as had despised the wealth and vanities of the world; and dismissed the former with ignominy, faying, "That those who had betrayed their God, would not scruple to betray their Prince;" while he retained the latter, trusted them with the guard of his person, and the whole management of public affairs, as persons on whose fidelity he could firmly rely, and in whom he might put an entire confidence.

THEODORIC the First, king of the Goths, in his faith was an Arian, yet he never persecuted those who differed from him in his religious opinions. He was extremely displeased with those persons whom he

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fuspected of coming over to his belief to gain his favour, and without really believing what they professed to believe. One of his officers having thus temporized with his faith, he immediately ordered him to be beheaded, saying, "If, Sir, you have not preserved your faith towards God, how can I expect that you will keep it with me, who am but a man?"

IT was the daily practice of that eminent physician Dr. Boerhaave, throughout his whole life, as foon as he arose in the morning (which was generally very early) to retire for an hour to private prayer and meditation on some part of the scriptures. He often told his friends, when they asked him how it was posfible for him to go through so much fatigue, "That it was this which gave him spirit and vigour in the business of the day." This therefore he recommended as the best rule he could give: " For nothing (he faid) could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could support himself or his fellowcreatures amidst the various distresses of life, but a well-grounded confidence in the Supreme Being, upon the principles of Christianity."

THE Emperor Charles V. declared, "That he found more fatisfaction, more content, in his monastic solitude, and exercises of devotion, than all the victories and all the triumphs of his past life had ever afforded him, though they made him esteemed as the

most fortunate of princes."

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MR. LOCKE, in a letter written the year before his death to one who asked him, "What is the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion?" gives this memorable reply.—"Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for

mixture of error, for its matter." The death of this great man was agreeable to his life. About two months before this event happened, he drew up a letter to a certain gentleman, and left this direction upon it; "To be delivered to him after my decease;" in which are these remarkable words, "I know you loved me living, and will preserve my memory now I am dead. This life is a scene of vanity that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true when you come to

make up the account."

MR. ADDISON (as we learn from the late celebrated Dr. Young's Tract on Original Composition) after a long and manly but fruitless struggle with the distemper of which he died, dismissed his physicians, and with them all hopes of life. He dismissed not, bowever, his concern for the living; but fent for the young Lord Warwick, a youth nearly related to him, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came; but, life now glimmering in the focket, the dying friend was filent. After a decent and proper pause, the youth said, "Dear Sir, you sent for me; I believe and hope that you have fome commands; be affured I shall hold them most facred." May distant ages not only hear but feel the reply! Forcibly graiping the young nobleman's hand, he foftly faid, "See in what peace a Christian can die!" He spoke with difficulty, and foon expired .- Through divine grace how great is man! through divine mercy how flingless is death! Who would not thus expire?

M. Du Fresne took occasion one day to remark to Louis XIV. that he did not appear to be sufficiently cautious

cautious in the liberty which he gave to every one to approach his person, and more particularly when he was at war with a people (the Dutch) who were irritated against him, and were capable of attempting any thing. "I have received, Sir, (said Louis,) a great many hints like this: in short, if I were capable of taking them, my life would not be worth having: it is in the hands of God; he will dispose of it as he pleases; and therefore I do not presume to make the least alteration in my conduct."

Louis the late Duke of Orleans thus expressed the delight he found in piety and devotion: "I know, by experience, that sublunary grandeur and sublunary pleasure are deceitful and vain, and are always infinitely below the conceptions we form of them. But, on the contrary, such happiness and such complacency may be found in devotion and piety, as the sen-

fual mind has no idea of."

CARDINAL WOLSEY, one of the greatest ministers of state that ever was, poured forth his soul in these words after his fall from the favour of Henry VIII. "Had I been as diligent to serve my God as I have been to please my king, he would not have forsaken

me now in my grey hairs."

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Voltaire, a man who, after having long and too justly been considered as the patron of insidelity, and after having shewn himself equally the enemy of every religious establishment, at length, to the astonishment of all serious minds, and at the close of a long life of near eighty years, in the most solemn manner, gave the confession of his faith here subjoined; and which is confirmed on the oath of several witnesses who were present. "I believe firmly (says he) all that the Catholic, Apostolic, and Roman Church believes and confesses. I believe in one God, in three Persons, Father, Son, and Holy Ghost, really distinguished; having the same nature, the same divinity, and the same

fame power. That the fecond person was made man, called Jesus Christ, who died for the salvation of all men; who has established the Holy Scriptures. I condemn likewise all the heresies the said church has condemned and rejected; likewise all perverted misinterpretations which may be put on them. This true and Catholic faith, out of which none can be fav. ed, I profess and acknowledge to be the only true one; and I fwear, promise, and engage myself to die in this belief by the grace of God. I believe and acknowledge also, with a perfect faith, all and every one of the Articles of the Apostle's Creed, (which he recited in Latin very distinctly.) I declare, moreover, that I have made this confession before the reverend Father Capuchin, previous to his confessing me." If a veteran in the cause of infidelity thus closes his life and his works, does it not greatly behove those who have been deluded and misled by his writings, seriously to look to themselves, and bring home this striking example to their hearts, left they fall into the condemnation which their mafter feeks thus meanly at the end to avoid?

LORD PETERBOROUGH, more famed for wit than religion, when he lodged with Fenelon at Cambray, was so charmed with the piety and virtue of the archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of my-felf."

SIR WILLIAM WALLER left behind him in a "Daily Directory" for his conduct these reslections: "Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning; our growing time from thence to noon, (when we are as the sun in his strength;) after which, like a shadow that declineth, we hasten to the evening of our age, till at last we close our eyes in sleep, the im-

age of death; and our whole life is but this tale of a day told over and over. I should therefore so spend every day, as if it were all the life I had to live; and in pursuance of this end, and of the vow I have made to walk with God in a closer communion than I have formerly done, I would endeavour, by his grace, to observe in the course of my remaining span, or rather inch of life, this daily directory: To awake with God as early as I can, and to confecrate the first fruits of my thoughts unto him by prayer and meditation, and by renewed acts of repentance, that so God may awake for me, and make the habitation of my righteousness prosperous. To this end I would make it my care to lie down the night before in the peace of God, who hath promised that his commandment shall keep me when awake." Edmund Waller, the poet, who attended him in his last illness, was once at court when the Duke of Buckingham spoke profanely before King Charles the Second, and told him, " My Lord, I am a great deal older than your Grace, and have, I believe, heard more arguments for atheism than ever your Grace did. But I have lived long enough to see that there is nothing in them, and I hope your Grace will."



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RIDICULE.

SENTIMENTS.

Which scarce the firm philosopher can scorn."

NOTHING is ridiculous but what is deformed; nor is any thing proof against raillery but what is proper and handsome.

Men make themselves ridiculous not by qualities they have, but by the affectation of those they have

not.

Ridicule is a weapon used by weak men and little minds, when they have the wrong side of a question, and are at a loss for arguments. The wicked or profligate use it to shield themselves against the conviction of truth; to perplex when they cannot convince;

to wound the reputation of those they cannot emulate; and to frighten the timorous from following the duties of conscience and rectitude.

It is commonly the strongest instrument of ignorance and error, and may be applied to either side of a question, according to the dexterous management of him that useth it.

Nothing blunts the edge of ridicule fo much as good humour, or sharpens it so much as the con-

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Ridicule is the chief weapon of infidelity; the loweft and most abandoned of mankind can ridicule the most exalted beings; they call prudence, avarice; courage, rafhness; and brand good-nature and generofity with the name of prodigality; they laugh at the compassionate for his weakness; the serious man for his precisenes; and the pious man for his hypocrify; and modesty is called prudery; for the man of wit is never fo happy as when he can raise the blush of ingenuous merit, or stamp the marks of deformity and guilt on the features of innocence and beauty. thort, it is only calculated to put virtue out of countenance, to enhance the miseries of the wretched, and poison the feast of happiness; to insult man, affront God; to make us hateful to our fellow creatures, uneasy to ourselves, and highly displeasing to the Almighty.

EXAMPLES.

A YOUNG gentleman of moderate understanding, but of great vivacity, by dipping into many authors of the modish and freethinking turn, had acquired a little smattering of knowledge, just enough to make an atheist or freethinker, but not a philosopher or a man of sense. With these accomplishments he went

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into the country to his father, who was a plain, rough, honest man, and wise, though not learned. The son, who took all opportunities to shew his learning, began to establish a new religion in the family, and to enlarge the narrowness of their country notions; in which he succeeded so well, that he seduced the butler by his table talk, and staggered his eldest fifter. The old gentleman began to be alarmed at the schisms that arose among his children, but yet did not believe his fon's doctrine to be so pernicious as it really was, till one day talking of his fetting-dog, the fon faid he did not question but Carlo was as immortal as any one of the family, and in the heat of argument told his father, that, for his part, he expected to die like a dog. Upon which the old man starting up in a passion, cried out, " Then, firrah, you shall live like one!" and taking his cane in his hand, cudgelled him out of his fystem, and brought him to more serious resections and better studies. "I do not," continues Sir Richard Steele, from whom this is taken, "mention the cudgelling part of the story with a design to engage the secular arm in matters of this nature: but certainly, if ever it exerts itself in affairs of opinion and speculation, it ought to do it on such shallow and despicable pretenders to knowledge, who endeavour to give a man dark and uncomfortable profpects of his being, and to destroy those principles which are the support, happiness, and glory, of all public focieties, as well as of private perfons."

"IF the talent of ridicule," fays Mr. Addison, were employed to laugh men out of vice and folly, it might be of some use in the world; but, instead of this, we find that it is generally made use of to laugh men out of virtue and good sense, by attacking every thing that is serious and solemn, decent and praise worthy, in human life." We have a remarkable ex-

ample

ample in the case of the Lord Chancellor Clarendon; concerning whom (among the other measures taken to prejudice and ruin him with King Charles the Second) we are told that mockery and ridicule were two of the most notable weapons employed by his adversaries—and almost all his adversaries were the vicious and the profane. The Duke of Buckingham in particular, and Eleanor Gwyn, the king's miftress, were the chief amongst these; the latter being often allowed to entertain the king and some of his courtiers with mocking at the age and infirmities of the good Lord-Chancellor, and attempting to imitate his lameness of gait and gravity of aspect; while the former, upon every occasion, pleased himself and the company in acting all the persons who spoke even at the councilboard in their looks and motions—a piece of mimicry in which he had an especial faculty, and in his exercise of which the Chancellor had a full part. Thus, in the height of mirth, if the king faid he would go fuch a journey, or do the most trivial thing tomorrow, a wager would be laid with him that he would not do it; and when the King answered why, it was answered, that the Chancellor would not let him; and another would protest, that he thought there was no ground for that imputation; however, he could not deny that it was generally believed abroad, that his Majesty was entirely and implicitly governed by the Chancellor: and when by thefe means they had often put the King in a passion, it was instantly reported with great joy in other companies. By fuch petty, low, and most illiberal arts, was a great and good man infulted, and at last degraded from all his comforts, his honours, and his good Nor was this all: the merry Monarch himself suffered most essentially by the like shafts of ridicule and buffoonery; had it not been for which, there M 2 feems

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feems no room to doubt that in many inflances he had proved a much better king, and a more happy man. This is particularly noted by the noble lord abovemention. ed, who one day told the King, "That it was obferved abroad to be a faculty very much of late improved in his court, to laugh at those arguments he could not answer. And though, (fays he,) the King did not then, nor a good while after, appear to diflike the liberty I prefumed to take with him; yet I found every day that some arguments grew less acceptable to him, and that the constant conversation he held with men of great profaneness, whose wit consisted in abufing scripture, and in repeating and acting what preachers said in their sermons, and turning it into ridicule, (a science in which the Duke of Buckingham excelled,) did much leffen the natural esteem and reverence for the clergy; and inclined him to confider them as a rank of men who compounded a religion for their own advantage, and to ferve their own turns; nor was all I could fay to him of weight enough to make any impression to the contrary."

THE Earl of Chesterfield, being at Brussels, was waited on by the celebrated M. Voltaire, who politely invited him to sup with him and Madame C--. His Lordship accepted the invitation. The conversation happening to turn upon the affairs of England, "I think, my Lord," faid Madame C-, "that the Parliament of England confifts of five or fix hundred of the best informed and most sensible men in the kingdom."-" True, Madam; they are generally fupposed to be so."-" What then, my Lord, can be the reason that they tolerate so great an absurdity as the Christian Religion?"-" I suppose, Madam," replied his Lordship, "it is because they have not been able to substitute any thing better in its stead: when they can, I don't doubt but in their wisdom they they will readily accept it." Surely so well turned a piece of raillery was more forcible than a thousand arguments; and in cases like these it is that the true sense of ridicule is seen.

AFTER the affaffination of his old mafter Henry the Fourth of France, Sully withdrew himself from public affairs, and lived in retirement thirty years, feldom or never coming to court. Louis the Thirteenth, however, wishing to have his opinion upon fome matters of consequence, sent for him to come to him at Paris, and the good old man obeyed his fummons, but not with the greatest alacrity. The gay courtiers, on feeing a man dreffed unlike to themfelves, and of grave and ferious manners, totally different from their own, and which appeared to be those of the last century, turned Sully into ridicule, and took him off to his face. Sully perceiving this, faid coolly to the king, "Sir, when your fa-ther, of glorious memory, did me the honour to confult me on any matter of importance, he first fent away all the jesters and all the buffoons of his court."

THE Duchess of Burgundy, when she was very young, seeing an officer at supper who was extremely ugly, was very loud in her ridicule of his person. "Madam," said the King (Louis the Fourteenth) to her, "I think him one of the handsomest men in my kingdom; for he is one of the bravest."

A GENTLEMAN, of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them, as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter at a sight so strange, and which shewed, as he thought, such folly and infanity. "Be ashamed, young man," said one who passed by, "of your rudeness and ignorance.

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You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours, by a series of experiments no less curious than useful, though you deem them childish and infignificant."





REVENGE.

SENTIMENTS.

To err is human; to forgive, divine.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

By taking revenge, a man is but even with his enemy; but in passing it over, he is his superior.

To be able to bear provocation, is an argument of great wisdom: and to forgive it, of a great mind.

Revenge stops at nothing that is violent and wicked. The histories of all ages are full of the tragical outrages that have been excuted by this diabolical passion.

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A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

He that waits for an opportunity of acting his re-

venge, watches to do himself a mischief.

It was a strange revenge of a countryman, who was the last life in the lease of an estate in his patron's possession, who, taking something ill of his landlord, immediately poisoned himself to defeat the other of the estate.

Revenge begins in anger, and ends with repen-

tance.

Solomon says, "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."

EXAMPLES.

WHEN the Emperor Frederick had obtained a most fignal victory in Hungary, he spoke thus to his soldiers: "We have done (said he) a great work; and yet there is a greater that still remains for us to do; which is, to overcome ourselves, and to put an end at once to our covetousness, and the desire of revenge."

In the Isle of Majorca there was a lord of a castle, who, amongst others, kept a negro slave, and for some fault of his had beaten him with great severity. The villain Moor, watching his opportunity, when his master and the rest were absent, shut the door against him, and at his return thus acted his revenge: while his lord stood without, demanding entrance, he reviled him, violated his lady, threw her and two of his children out at the castle windows, and stood ready to do the like with the third and youngest child. The miserable sather, who had beheld the ruin of all his samily but this one, begged of his slave to save

fave the life of that little one; which the cruel flave refused, unless he would cut off his own nose. The fond parent accepted the condition, and had no sooner performed it, than the bloody villain first cast the infant down headlong, and then himself, in a barbarous bravery, thereby to elude the revenge of his abused lord.

A CERTAIN Italian having his enemy in his power, told him, "There was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch, in hope of mercy, did it; when the other forthwith stabbed him to the heart, saying, "That now he had a full and noble revenge, for he had killed at once

both his body and foul."

A NOBLE Hungarian having found one in bed with his wife, committed the adulterer to prison, there to be famished to death; and that he might the better attain his end, he caused a roasted fowl every now and then to be let down to his nose, that by the smell of the meat his appetite might be excited to the greater eagerness; but he was not suffered to taste of it; it was only presented to make his punishment the more bitter. When the miserable creature had endured this usage for six days, on the seventh it was found that he had eaten the upper part of his own arms.

M. Tullius Cicero had made fome orations against M. Antonius; for which, when Antonius came to be of the triumvirate, he caused him to be slain. Fulvia, the wife of Antonius, not satisfied with the death of that great orator, caused his head to be brought to her, upon which she bestowed many curses: she spit in the face of it; she placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and, after M 5

all, caused it to be set up in a high and eminent place, over those pulpits from whence the orators used to

fpeak their orations to the people.

George VILLIERS, Duke of Buckingham, was stabbed at Portsmouth, Saturday, August 23, 1628, by John Felton. It is said the villain did it partly in revenge for that the Duke had denied him some office he had made suit for; nor is it improbable, for I find him thus characterized: "He was a person of a little stature, of a stout and revengeful spirit. Having once received an injury from a gentleman, he cut off a piece of his little singer, and sent it with a challenge to the gentleman to sight him; thereby to let him know, that he valued not the exposing of his whole body to hazard, so he might but have an op-

portunity to be revenged."

Anno 1500, at a time when Tamas Shah ruled Persia, the city of Ispahan, (the metropolis of all Persia,) surfeiting with luxury, resused not only to contribute reasonably to the king's occasions, (at that time molested with the Turks and Tartars,) but audaciously withstood his desired entrance. A rebellion fo infufferable made him fwear a revenge scarce to be paralleled. With fury he affaults, in a rage enters it, firing a great part, and in a hostile severity pillaging each house: and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headless three hundred thousand of those Ispahanians; and, from Tamerlane's rigid example at Damascus, erected a trophy, (a pillar of their heads,) as a memorial of their disloyalty and his bitter revenge.

MEMORABLE is the example of Johannes Gualbertes, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very person who, not long be-

fore,

fore, had killed his only brother; nor could the other escape him. Johannes presently drew his sword, that with one blow he might revenge the death of his brother; when the other, falling prostrate on the ground at his feet, humbly besought him, for the sake of the crucified Christ, to spare his life. Johannes, suppressing his anger, let him depart, and offered up his sword, drawn as it was, before the image of Christ crucified, in the next church he came to.

WE cannot perhaps better instance the noblest way of taking revenge, than that heretofore pointed out by a common foldier. When the great Condé commanded the Spanish army in Flanders, and laid fiege to one of its towns, the foldier in question being ill-treated by a general officer, and struck several times with a cane, for some words he had let fall, answered very coolly, That he should soon make him repent it. Fifteen days after, the fame general officer ordered the colonel of the trenches to find him out a bold and intrepid fellow in his regiment, to do a notable piece of service; and for which he promised a reward of an hundred pistoles. The soldier we are speaking of, who passed for the bravest in the regiment, offered himself for the business, and taking with him thirty of his comrades whom he felected, difcharged his commission, which was a very hazardous one, with incredible courage and fuccess. On his return the officer highly commended him, and gave him the hundred piftoles he had promised. These, however, the foldier presently distributed among his comrades, faying, he did not ferve for pay, and demanded only that, if his late action seemed to deserve any recompence, they would make him an officer: "And now, Sir, (continued he to the general, who did not know him,) I am the foldier whom you fo abused fifteen days ago; and I told you I would make M 6 you

you repent it." The general instantly recollected him, and, in great admiration of his virtue, threw his arms round his neck, begged his pardon, and

gave him a commission that very day.

THERE was an uncivil fellow, who did nothing all the day long but rail against Pericles, the samous Athenian, in the market-place, and before all the people: and though he was at that time the public magistrate, yet he took no notice of it, but all the while dispatched sundry matters of importance, till night came; and then with a sober pace went home towards his house, this varlet following all the way with abuse. Pericles, when he came to his house, it being dark, called to his servants to light the fellow home.

AMILCAR, general of the Carthaginians, after gaining feveral battles, was enviously accused, as if he went about to establish the sole sovereignty in himself, and was put to death. His brother Giscon was forced into exile, and all his goods confifcated. After which the Carthaginians made use of several generals; but finding themselves to be shamefully beaten, and reduced to an extreme hazard of servitude, they recalled Gifcon from his banishment, and having entrusted him with the supreme command in all military affairs, they put into his hands all his and his brother's enemies, to be disposed of and punished at his pleasure. Giscon caused them all to be bound, and, in the fight of the people, commanded them all to lie proftrate on the ground; which done, with a quick foot he passed over them all three times, treading upon each of their necks. "I have now (faid he) a fufficient and noble revenge for the murder of my brother." Upon which he freely dismissed them all; faying, "I have not rendered evil for evil, but good for evil,"

ALIVERDI,

ALIVERDI, generalissimo of the armies of Abbas the Great, King of Persia, and his prime minister, was as good a general, and as able a politician, as he was amiable in the capacity of a courtier. From the constant serenity of his countenance, it was judged that nothing could ruffle the calmness of his heart; and virtue displayed itself in him so gracefully and fo naturally, that it was supposed to be the effect of his happy temper. An extraordinary incident made the world to do him justice, and place him in the rank he deferved. One day, as he was shut up in his closet, bestowing on affairs of state the hours which other men devote to fleep, a courier, quite out of breath, came in, and told him that an Armenian, followed by a posse of friends, had in the night furprised his palace at Amandabat, destroyed all the most valuable furniture in it, and would have carried off his wife and children, doubtless to make slaves of them, had not the domestics, when the first fright was over, made head against him. The courier added, that a bloody skirmish ensued, in which his servants had the advantage at last; that the Armenian's friends were all killed upon the spot, but that their leader was taken alive. "I thank thee, Offali," (the prophet most revered by the Persians next to Mahomet,) cried Aliverdi, "for affording me the means to revenge fo enormous an attempt. What! whilft I make a facrifice of my days and my repose to the good of Persia, while, through my cares and toils, the meanest Persian subject lives secure from injustice and violence, shall an audacious stranger come to injure me in what is most dear to me! Let him be thrown into a dungeon, and give him a quantity of wretched food, sufficient to preserve him for the torments to which I destine him." The courier withdrew, charged with these orders to them who had

the Armenian in custody.

But Aliverdi, growing cool again, cried out, "What is it, O God, that I have done! Is it thus I maintain the glory of fo many years? Shall one fingle moment eclipse all my virtue? That stranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleasure of doing it: there is always a motive, which passion or prejudice presents to us under the mask of equity; and it must needs be some motive of this kind that blinded the Armenian to the dreadful consequences of his attempt. Doubtless I must have injured the wretch."

He dispatched immediately an express to Amandabat, with an order under his own hand, not to make the prisoner feel any other hardship than the privation of liberty. Tranquil after this act of moderation, he applied himself to public business, till he should have leisure to sift this particular case to the bottom. From the strict inquiries he ordered to be made, he learned that one of his inferior officers had done very considerable damage to the Armenian, considering the mediocrity of his fortune; and that he himself had slighted the complaints brought against him. Eased by this discovery, he called for the Armenian, whose countenance expressed more consuson than terror, and passed this sentence upon him:

"Vindictive stranger, there were some grounds for thy resentment; thou didst think I had justly incurred thy hatred; I forgive thee the injury thou hast done to me. But thou hast carried thy vengeance to excess; thou hast attacked a man whom thou oughtest to respect; nay, thou hast attempted to make thy vengeance fall upon innocent heads, and therefore I ought to punish thee. Go then, and resect in solitude

on the wretchedness of a man that gives full swing to his passions. Thy punishment, which justice requires of me, will be sufficiently tempered by my clemency; and thy repentance may permit me to shorten the term."

Demetrius Poliorcetes, who had done fingular fervices for the people of the city of Athens, on fetting out for a war in which he was engaged, left his wife and children to their protection. He loft the battle, and was obliged to feek fecurity for his person in flight. He doubted not, at first, but that he should find a safe asylum among his good friends the Athenians; but those ungrateful men resused to receive him, and even sent back to him his wife and children, under pretence that they probably might not be safe in Athens, where the enemy might come and take them.

This conduct pierced the heart of Demetrius; for nothing is so affecting to an honest mind, as the ingratitude of those we love, and to whom we have done singular services. Some time afterwards, this prince recovered his affairs, and came with a large army to lay siege to Athens. The Athenians, persuaded that they had no pardon to expect from Demetrius, determined to die sword in hand, and passed a decree, which condemned to death those who should first propose to surrender to that prince; but they did not recollect, that there was but little corn in the city, and that they would in a short time be in want of bread.

Want foon made them fensible of their error, and, after having suffered hunger for a long time, the most reasonable among them said, "It would be better that Demetrius should kill us at once, than for us to die by the lingering death of samine; perhaps he will have

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have pity on our wives and children." They then

opened to him the gates of the city.

Demetrius, having taken possession of the city, ordered that all the married men should assemble in a spacious place appointed for the purpose, and that the soldiery, sword in hand, should surround them. Cries and lamentations were then heard from every quarter of the city, women embracing their husbands, children their parents, and all taking an eternal farewell of each other.

When the married men were all thus collected, Demetrius, for whom an elevated fituation was provided, reproached them for their ingratitude in the most feeling manner, insomuch that he himself could not help shedding tears. Demetrius for some time remained silent, while the Athenians expected that the next words he uttered would be to order his sol-

diers to maffacre them all.

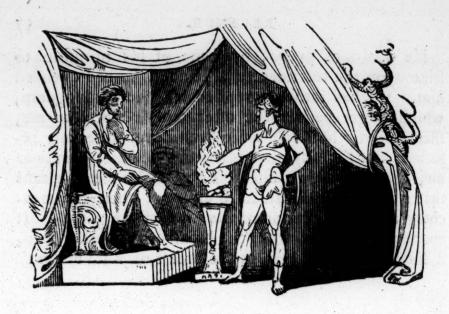
It is hardly possible to say what must have been their surprise, when they heard that good prince say, "I wish to convince you how ungenerously you have treated me; for it was not to an enemy you have refused assistance, but to a prince who loved you, who still loves you, and who wishes to revenge himself only by granting your pardon, and by being still your friend. Return to your own homes. While you have been here, my soldiers have been filling your houses with provisions."

WHEN Louis XII. ascended the throne of France, many of the great men of the court, who, when he was merely Duke of Orleans, had behaved to him with neglect, were afraid to present themselves before him. Louis nobly said, "The King of France disdains to revenge the injuries committed against the

Duke of Orleans."

He was once pressed by some of his ministers to seize upon the territory of a prince who had offended him. "I had rather," replied he, "lose a kingdom, which might perhaps be afterwards restored to me, than lose my honour, which can never suffer any reparation. The advantages that my enemies gain over me, can assonish no one. They make use of means that I have ever distained to employ: these are, treachery and the violation of the laws of the gospel. If honour be banished from the breast of all other men, it should keep its seat in the breast of a sovereign."





VIRTUE.

SENTIMENTS.

Blessings ever wait on virtuous deeds; And though a late, a sure reward succeeds.

VIRTUE is the surest foundation both of reputation and fortune; and the great step to greatness is to be honest.

He that would govern his actions by the laws of virtue, must keep guilt from the recesses of his heart, and remember, that the pleasures of fancy, and the motions of desire, are more dangerous as they are more hidden, since they escape the awe of observation, and operate equally in every situation, without the concurrence of external opportunities.

He who defires no virtue in his companion, has no virtue in himfelf.

Many men mistake the love for the practice of virtue, and are not so much good men as the friends of goodness.

Virtue is most laudable in that state which makes

it most difficult.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence; an exemption granted

only to invariable virtue.

Virtue has such a peculiar beauty and comeliness, that even men of the most opposite character are impelled to reverence it in others, whatever be their station. Tully very justly observes, that " if virtue were to appear in a human form, all men would adore her."

Virtue is the greatest ornament to youth; to the poor, serviceable; to the unfortunate and afflicted, a sure support: she enobles the slave, and exalts nobility, and is the brightest gem in the crown of a sovereign.

None but the virtuous dare to hope in bad circumflances. In the deepest distress, virtue is more illus-

trious than vice in its highest prosperity.

EXAMPLES.

M. Porcius Cato the Elder lived with that integrity, that though he was fifty times accused, he was yet so many times adjudged innocent; nor did he obtain this by favour or wealth, but against the favour and riches of almost the whole city. His honesty and severity had raised him up very many enemies, and much of envy, for he spared no man, nor was he a friend to any who was not so to the commonwealth. At last being accused in his old age, he required and obtained that Tiberius Sempronius Gracchus, one of the

the chiefest of his enemies, should be appointed for his judge: but even he acquitted him, and gave sentence that he was innocent. Through this his consident action, he ever after lived both in great glory

and equal fecurity.

POEDARETUS, of Lacedemon, on presenting himfelf, in order to be admitted a member of the Council of Three Hundred, (the Lacedemonian House of Commons, we will suppose,) was refused a feat. Did he, in consequence thereof, labour night and day to excite discord among his fellow citizens, and to obstruct the essential operations of government? No: he went away rejoicing that Sparta was found to contain three hundred men of greater worth than himself.

A SPARTAN lady had five fons in the army, and was in hourly expectation of news from the field of battle. A messenger returns from the camp; and with trembling agitation she applies to him for information. "Your five sons (said he) are slain." "Base slave! did I ask thee that?" "Yet we have gained the victory." "Thanks to the Gods!" exclaimed the mother. And she instantly slew to the

temple, in order to offer up her thanks.

During a period of the Roman history, Porsena, king of the Tuscans, laid siege to the city of Rome, and was on the point of reducing it to the last extremity. A young Roman, fraught with a noble ardour, repairs, in the disguise of an Etrurian, into the enemy's camp, advances even to the royal tent, and, mistaking him for the king, stabs the secretary to the heart. On being seized, and asked his name, "I am a Roman," replied he sternly, "and my name is Mutius. Thou beholdest in me one enemy who wanted to kill another; and I shall not have less courage to suffer death than I had to give it." In the mean time, as if desirous to punish his right hand for having disappointed

appointed him of his prey, he put it upon a red hot coal, which had been just kindled for a sacrifice; and he beheld it gradually consume away, without betraying the smallest sense of pain. The king, struck with this prodigy of resolution, ordered him to be removed from the altar, and to be restored to his liberty. "Since," said Mutius to him, "thou knowest the value of virtue, what thou shouldst not have torn from me by threats, I will freely grant to thy generosity. Know, then, that there are three hundred of us, young Romans, who have sworn before the Gods, that we will kill thee in the midst of thy guards, or perish, one and all of us, in the attempt." Porsena, equally struck with admiration and terror at his speech, immediately raised the siege.

Among the prisoners whom Mithridates took in one of the many battles he fought with the Romans, an officer, named Pomponius, was one day brought before him, dangerously wounded. The king asked him, if, should he save his life, he might reckon him among the number of his friends? "Yes," replied the prisoner, "if you make peace with the Romans: if not, it would be a crime in me to hesitate upon the

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In the history of China, we read of a Chinese, who, justly irritated at the many acts of oppression committed by the grandees, waited upon the emperor, and, after enumerating his complaints, "I come," said he, "to present myself a victim to that death which six hundred of my sellow citizens have already experienced for a similar remonstrance. At the same time I give thee notice to prepare for a series of fresh executions; for in China there are still eighteen thousand trusty patriots, who, for the same cause, will successively apply to thee for the same reward." The emperor, savage as he was, could not resist so much resolution:

lution: the above words funk deep into his heart; and making an immediate enquiry into the grievances complained of, he not only effectually suppressed them, but put to death the culprits who had occasioned so

much mifery to his subjects.

THE same history furnishes another striking instance of patriotism, and that in a semale bosom. An emperor of China, purfued by the victorious arms of one of his subjects, endeavoured to avail himself of the blind respect which, in that country, a son entertains for the commands of his mother, in order to oblige that subject to disarm. For this purpose he dispatches an officer to his mother; and he, with a poignard in his hand, tells her, that there is but one alternative before her, death or obedience. "Would it please your master," replied she to him, with a fmile of bitterness, " to hear that I am ignorant of the tacit though facred compact which unites every fubject to his fovereign, and by which the former are bound to obey, and the latter to rule with justice? By himself hath this compact been originally violated. Base bearer of the orders of a tyrant, learn from a woman, what, in such a situation, one owes to her country." With these words, she snatches the poignard from the officer, stabs herself with it, and fays, "Slave, if yet there is any virtue remaining in thee, carry to my fon this bloody poignard; tell him to revenge his country, to punish the tyrant; no longer has he aught to dread for me, to excite in him a scruple, or to restrain him from the paths of virtue."

In the eleventh century, Godiva, wife of the duke of Mercia, (a branch of the Saxon heptarchy,) manifested her love for her country by a singular exploit. For beauty and virtue this princess stands the foremost of her age. Her husband having imposed a very oppressive tax upon the inhabitants of Coventry, she

strongly

strongly urged him to suppress it; but the duke, a man of unaccountable caprice, refused her request, unless she would traverse the whole town naked. Godiva, despairing of success by any other means, submitted to his brutal whim; and having issued orders that the inhabitants should remain confined to their houses, and not look at her, upon pain of death, she mounted on horseback, and rode through all the streets of Coventry, without any other covering than what a copious head of hair afforded her. One man, instigated by curiosity, peeped out at a window; and his imprudence was immediately punished with death. In memory of this event, the remains of a statue, in the attitude of a person gazing, are still to be seen upon that very spot of the ancient city of Coventry.

During the threatened invasion of Britain, in the course of a former war with France, when there seemed to be a probability that the actual service of every member of the community might be requested for the security of the kingdom, an Englishman thus frankly expressed his sentiments on the occasion: "As I am neither soldier nor seaman, (said he,) I will not scruple to acknowledge that I have no pretensions to bravery; but, as a citizen, my purse is at the service of my country; my last guinea will I with pleasure resign for the good of Old England; but in no extremity will I be prevailed upon to take

up arms."

OF the truth of the following story, which happened nearly at the same period with the above, the reader may rest assured. In a company, one day, the conversation happened to turn upon the supposed intention which the French had formed of making a descent upon England. A child of about nine years of age, after listening with great attention to what was said, suddenly started up from his chair, and ran forward

forward to his father:—" Pray, papa, (fays he,) if the French come, will they bring any little boys with them?" "I can't tell, (replies the father;) but, why do you afk?" "Because, (replies the other,) clinching his fists, I would box them one after another; and give them such a drubbing, that they would never wish to come again." The gentlemen present, as it may be supposed, were enchanted with this infantine, though noble, impulse of resentment against the declared enemies of the country; and, taking him in their arms, they loaded him with caresses and with praises for his patriotic resolution.

Julius Drusus, a tribune of the people, had a house that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents he would so alter it, that it should not be liable to that inconvenience. " I will give thee ten talents, (said he,) if thou canst make my house conspicuous in every room of it, so that all the city may behold after what man-

ner I lead my life."

WHEN the Senate of Rome was in debate about the election of a Cenfor, and that Valerianus was in nomination, Trebellius Pollio writes, that the univerfal acclamation of the Senators was, "The life of Valerianus is a cenforship; let him be the judge of us all, who is better than all of us: let him judge of the fenate, who cannot be charged with any crime; let him pass sentence upon our life, against whom nothing is to be objected. Valerianus was almost a censor from his cradle; Valerianus is a censor in his whole life: his prudent senator; modest, grave; a friend to good men, an enemy to tyrants; an enemy to the vicious, but a greater unto vice. We receive this man for our cenfor: him we will all imitate: he is the most noble amongst us, the best in blood, of exemplary

exemplary life, of excellent learning, of choice man-

ners, and the example of antiquity.'

PLATO, the fon of Ariston, happening to be at Olympia, pitched his tent with fome persons whom he knew not, and to whom he was himself unknown. But he fo endeared himself to them by his engaging manners, living with them in conformity to their customs, that the strangers were wonderfully delighted at this accidental intercourse. He made no mention either of the academy or of Socrates, and contented himself with telling them that his name was Plato. When these men came to Athens, Plato entertained them in a friendly manner. His guests addreffing him, faid, "Shew us, oh, Plato, your namefake, the pupil of Socrates, and introduce us into his academy, and be the means of our deriving some instruction from him." He, smiling withhis accustomed good humour, exclaimed, "I am that perfon." They were filled with aftonishment at the idea of their having been ignorantly affociated with fuch a personage, who had conducted himself towards them without the least insolence or pride, and who had given them a proof, that, without the usual display of his known accomplishments, he was able to conciliate their good will.

A YOUNG man named Eretrius was for a confiderable time a follower of Zeno. On his return home, his father asked him, what he had learned. The other replied, that would hereafter appear. On this, the father being enraged, beat his son, who, bearing it patiently, and without complaining, said, he had

learned this-to endure a parent's anger.

PHOCION, son of Phocus, who had often been the general of his countrymen, was condemned to death, and being in prison, was about to drink the hemlock. When the executioner held out to him the cup, his relations

relations asked, if he had any commands for his son.
"I order him (said Phocion) to bear no animosity
nor revenge against the Athenians on account of this

poison, which I now drink."

Codrus, the last and best king of Athens, had reigned about one-and-twenty years, beloved by his fubjects, and dreaded by his enemies. His country was at length invaded by the Heraclidæ, and in danger of falling a facrifice to their conquering fwords; when the good old king found means of faving it by the following stratagem, though at the expence of his own life. He was informed by his spies, that the enemy had confulted the oracle about the fuccels of the war, and had been promifed a compleat victory, " provided they could avoid killing the Athenian king;" for which reason they had taken all proper care to prevent it. Codrus, to frustrate their precaution, went one night into their camp, difguifed like a homely countryman, and fell a quarrelling among some of their guards; from words they fell to blows, and the king, who came with a resolution to lose his life, bestirred himself with such bravery, that he foon fell dead at their feet. On the morrow, when his body was found, covered with wounds, and weltering in his own blood, the enemy, recollecting the words of the oracle, were struck with such dread, that they immediately marched out of the Athenian territories, without striking one stroke, or committing any further hostility. When his death had reached his subjects ears, they conceived such a veneration for their magnanimous prince, that they efteemed none worthy to bear the royal title after him; and, from that time, put the government of Athens under elective magistrates, called Archons or Chiefs. Their gratitude did not end here; they chose his son Medon to that dignity, and continued it to his posterity

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to an rity during twelve generations; that is, for near two

hundred years.

THE city of Rome was once in the utmost consternation, being in danger of being swallowed up by an earthquake, which had already opened a monstrous gulph in their very forum. All the citizens and flaves had in vain tried to fill it up with all the stones, earth, and rubbish they could get far and near. length they had recourse to their augurs and soothfayers, who told them, that the impending mischief was not to be prevented but by flinging into the chasm the thing in which the power and strength of Rome confisted. While they were deliberating about the meaning of this intricate answer, Curtius, a noble youth, presented himself to them, and asked them, whether they had any stronger or more valuable support than arms and valour? He scarce staid for an answer, but being fully persuaded that his death would prove the means of faving his country, went and accoutred himself in stately armour, and being mounted on a horse richly caparisoned, rode through crowds of spectators of all ranks, till he came to the dreadful gulph. Here, after he had devoted his life afresh to the fafety of Rome, with an intrepid courage, more easy to be admired than followed, he leaped into the chasm with his horse, whilst the astonished multitude celebrated the heroic deed with the highest praises. His memory has been ever fince held in great admiration by all nations, and is still celebrated in history as one of the noblest instances of patriotism.

CIMON, the brave Athenian general, had gained fo many glorious victories over the Persians and other enemies of Athens, that he had raised that republic to a great height of power and grandeur, and himself to the highest post of honour in it. Cimon was an accomplished commander, knew when and how

to make use of arms when he was bent upon new conquests, or how to weaken an enemy, by raising revolts among them by his secret intrigues. At home he was a perfect statesman; and partly by his authority, but more by his affable behaviour, had made a considerable reformation in the commonwealth.

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Cimon had two powerful enemies in it; the one Themistocles, a haughty and ambitious rival; the other the common people, who could not brook to see their power curtailed, and their credit lessened by that worthy patriot, who thought it more just and expedient to bestow the administration of public affairs on persons of quality and note, than to raise men of the lowest rank to it. These therefore, animated by Themistocles, assembled in a tumultuous manner in the forum, and demanded an oftracism of the magistrates, which they not daring to deny at that juncture, Cimon was thereby divested of all his dignities, condemned to banishment, and even forbid to serve as a volunteer in their then war against the Lacedemonians.

It was well for the republic that Cimon did not carry his refentment against them so high as many others would have done, else he might then easily have ruined them. For, foon after his banishment, they were so broken into factions at home, and had fuch powerful enemies to fight against abroad, that they must have sunk under the double weight. In this emergency their pride was forced to yield, and he was again recalled to fave his country, after their defeat at the famous battle of Tanagra. The noble exile did not hesitate a moment, but returned to Athens, and forgetting all but his love to his country, fet about reforming the abuses which had crept in during his absence, which was no sooner done, than he bent his arms against the Persians, and gained a fresh victory over them; after which he invaded the island of Cyprus, and, had he not been unfortunately killed at the fiege of Citium, it is thought he would have conquered that, and the whole kingdom of Egypt.

ÆNEAS, the fon of Anchifes, prince of Troy, is chiefly famed and distinguished from other antient heroes, for his filial affection and piety to his decrepid father. The old prince was eighty years of age, when the city of Troy, his capital, was, after a ten years siege, taken by the Greeks, and burnt; so that he must have inevitably perished in the slames, or fallen a facrifice to the enemy's sword, had not his brave and affectionate son made his way through all dangers to come to his rescue, and on his shoulders conveyed him to a place of safety. This noble action it is that raises Æneas's character above all his other exploits, and has received the greatest commendation from all the writers of antiquity, as a pattern worthy the imi-

tation of posterity.

MANLIUS, the Roman dictator, for his haughtiness and cruelty furnamed Imperiofus, had made fo ill an use of dictatorial dignity, that, immediately after his term of service was expired, a process was begun against him, and several criminal articles laid to his charge, of which he had a copy delivered to him, that he might either clear himself from, or be punished for One of them, among the rest, was, that he had confined his fon Titus to his country-feat, and obliged him to work there among his fervants and flaves, under pretence that he had an impediment in his speech, and was a youth of a dull and flow capacity. The whole city had already condemned him, both as an unnatural parent and tyrannical magistrate, and were in hopes to fee some severe punishment inflicted upon him. None were found that pitied him but his much injured fon Titus, who took it so to heart that he should surnish any aggravation to his father's guilt,

guilt, that he took up a noble resolution to save him at the hazard of his own life. Accordingly, on the day before the trial, he left his father's farm early in the morning, and came directly to the house of Pomponius, the tribune, who was appointed to try him, The tribune and fent to defire to speak with him. eafily admitted him to a private conference, not doubting but he came to bring some fresh accusation against his barbarous father; but he was foon undeceived, to his great furprize and aftonishment, when Titus, drawing out a dagger, clapped it to his breaft, and twore that he was come with full purpose to sheath it in his heart, unless he engaged himself by the most solemn oaths to defift from the profecution against Manlius. Pomponius was so terrified at this unexpected compliment, that he was glad to promife him what he asked, and to swear to the faithful performance of it; after which, Titus contentedly returned to his confinement. The profecution was accordingly dropped; and the people, who could not but highly admire the exalted piety of the fon towards a most inhuman father, applauded the tribune's conduct in rewarding it with Manlius's discharge. From that time both Titus, and for his fake the haughty Manlius, became the admiration of Rome, and both were raifed to some of the highest dignities in the government.

Antigonus also is justly famed for his piety to his unfortunate father, once the potent king of Macedonia, but, through a long series of ill successes, reduced to the lowest estate by his ungrateful son-in-law Seleucus, king of Syria. Demetrius, which was the unhappy king's name, finding himself forsaken by his treacherous army, and ready to be betrayed into the hands of his enemy, was advised by the few friends that were left about him to surrender himself, which he accordingly did. Seleucus at first received him

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with tokens of the greatest respect and friendship, protesting that he thought himself more obliged to fortune for giving him this opportunity of shewing his clemency towards him, than if he had gained a complete victory over him. But he foon after convinced him, that he meant nothing more by all these florid expressions than to amuse him, and secure him so fast, that he should never have it in his power to regain his liberty. Accordingly he fent him foon after into a strong castle in an island, and there kept him close prisoner, where he might have leisure to reflect on his past misfortunes, without the least possibility of remedying them. When Demetrius found himself in this forlorn and desperate situation, he sent a letter to his generous fon to acquaint him with it; not to defire him to undertake any thing towards regaining his liberty, for that he expressly forbid him; but, on the contrary, to enjoin him to look upon his father as dead, and himself as king in his stead, to govern his fubjects with moderation and justice, and by no means to part with any cities, lands, or treasure, to Seleucus by way of ranfom, or to give credit to any letter to the contrary, though written with his own hand, and fealed with his own feal. This noble difinterestedness in the father made so deep an impression on the heart of the heroic fon, that, instead of obeying his commands, he fought for nothing fo much as how to procure his freedom. But as he was too inferior in strength to attempt it by force of arms, he endeavoured to obtain it by pacific means, by interesting feveral princes and states to sue to Seleucus for his liberty, whilst himself offered him all the provinces which he held in Greece, which were very confiderable, together with some large sums of money, and at length his own person as hostage for his father's releafe. Seleucus lent a deaf ear to all his offers; but N 4 Demetrius,

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Demetrius, being afraid lest his generous son should make fuch new and large ones as might be thought worth accepting, feems to have only fought how to prevent it by hastening his own death, by giving himfelf up to drinking and banqueting, which, with his confinement, and want of exercise, brought an incurable diffemper upon him, which carried him off in the third year of his imprisonment.—Antigonus's piety did not end with his father's life; but when he heard of his death, and that his ashes were sent to him by Seleucus, he failed with a noble fleet to the Archipelago to meet them, deposited them in a rich urn of gold, which he placed on the poop of his royal galley, under a stately canopy, set his own crown upon it, and stood by it in deep mourning, and with his eyes bathed with tears. In this mournful pomp they entered the harbour of Corinth, where he left all his father's trophies as standing monuments of his former valour and fuccess, but sent the royal urn to Demetria, a favourite city, built by the deceased king, and called by his own name.

HEROD, the Haughty and cruel king of Judea, had, in one of his desperate fits of jealousy, caused his virtuous and innocent queen Mariamne, a princess of the most exalted character and merit, to be unjustly condemned to death, and led to public execution. He had two noble fons by her, Alexander and Aristobulus, whom he had fent to Rome to be educated under the emperor Augustus's eye. As soon as these young princes received the melancholy news of their mother's catastrophe, they could not forbear expressing their grief and refentment at it in fuch terms as their love and piety towards that best of mothers inspired them with, but which so enraged their jealous father, that he immediately caused them to be tried for treafon, and condemned to lose their heads. At the same time

time he caused Antipater, a younger son by another wife, and a prince of a base character, to be declared Among those who came to diffuade his fuccessor. him from putting these two brave princes to death, and exposing his old age to the mercy of the arrogant and ambitious Antipater, was Tyro, an old, honest, and experienced officer, who, upon his admittance, did affure him that this young prince did entertain fome treasonable designs against his life and crown, and was upon that account become odious to the chiefs of the Jewish nation. He had scarce done fpeaking, when the fuspicious king ordered him either to declare immediately who those Jewish chiefs were, or else to be led to the rack, and there have their Tyro was accordingly names extorted from him. fent to the torture, being unwilling to facrifice fo many brave men to Herod's fury. 'They had already begun their bloody office upon him, when the brave old general must in all likelihood have expired in the midst of his torments, as many more of both sexes had done before under that cruel tyrant, had not his brave fon freed him at the expence of his own life. Tyro, which was the brave youth's name, came at that very instant, and, to save his father from the impending danger, boldly confessed, that he alone, without his father's knowledge, had conspired to murder the king, and fave his two fons from death; upon which the old man was released, and his generous son in all likelihood put to death; though Josephus, who relates this story, mentions nothing of it; but only adds, that his confession was believed by none but the jealous Herod, who immediately fent orders to have his two gallant and worthy fons strangled in the castle of Sebaste.

An eminent citizen, who had lived in good fashion and credit, was, by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low N 5 condition.

condition. There is a modesty usually attending faultless poverty, which made him rather choose to reduce his manner of living in his prefent circumstances, than folicit his friends, in order to support the show of an estate, when the substance was gone. His wife, who was a woman of fense and virtue, behaved herself on this occasion with uncommon decency, and never appeared fo amiable in his eyes as now. Instead of upbraiding him with the ample fortune she had brought, or the many great offers she had refused for his fake, she redoubled all the instances of her affection, while her husband was continually pouring out his heart to her in complaints, that he had ruined the best woman in the world. He fometimes came home at a time when she did not expect him, and furprized her in tears; which flie endeavoured to conceal, and always put on an air of cheerfulness to receive him. To lessen their expence, their eldest daughter (whom I shall call Amanda) was fent into the country, to the house of an honest farmer, who had married a servant of the family. This young woman was apprehensive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what passed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's house as he followed his country sports, fell paffionately in love with her. He was a man of great generofity, but, from a loofe education, had contracted a hearty aversion to marriage. He therefore entertained a defign upon Amanda's virtue; which at present he thought fit to keep private. The innocent creature, who never suspected his intentions, was pleased with his person, and, having observed his growing paffion for her, hoped, by fo advantageous a match, match, she might quickly be in a capacity of supporting her impoverished relations. One day, as he called to see her, he found her in tears over a letter she had just received from her friend; which gave an account that her father had lately been stripped of every thing by an execution. The lover, who with some difficulty sound out the cause of her grief, took this occasion to make her a proposal. It is impossible to express Amanda's confusion, when she found his pretensions were not honourable. She was now deserted of all her hopes, and had no power to speak, but, rushing from him in the utmost disturbance, locked herself up in her chamber. He immediately dispatched a messenger to her father with the following letter:

" SIR,

"I have heard of your misfortune, and have offered your daughter, if she will live with me, to settle on her four hundred pounds a year, and to lay down the sum for which you are now distressed. I will be so ingenuous as to tell you, that I do not intend marriage; but if you are wise, you will use your authority with her not to be too nice, when she has an opportunity of saving you and your family, and of making herself happy.

I am, &c."

This letter came to the hands of Amanda's mother; fhe opened and read it with great surprize and concern. She did not think it proper to explain herself to the messenger; but, desiring him to call again the next morning, she wrote to her daughter as follows:

" DEAREST CHILD,

Your father and I have just now received a letter from a gentleman who pretends love to you, with a proposal that insults our missortunes, and would throw N 6

us into a lower degree of misery than any thing which is come upon us. How could this barbarous man think, that the tenderest of parents would be tempted to supply their wants by giving up the best of children to infamy and ruin? It is a mean and cruel artisice to make this proposal at a time when he thinks our necessities must compel us to any thing; but we will not eat the bread of shame; and therefore we charge thee not to think of us, but to avoid the snare which is laid for thy virtue. Beware of pitying us: it is not so bad as you have perhaps been told. All things will yet be well, and I shall write my child better news.

I have been interrupted. I know not how I was moved to fay things would mend. As I was going on, I was startled by a noise of one that knocked at the door, and had brought us an unexpected supply of a debt which has long been owing. Oh! I will now tell thee all. It is some days I have lived almost without support, having conveyed what little money I could raise to your poor father. Thou wilt weep to think where he is; yet be affured, he will foon be at liberty. The cruel letter would have broke his heart; but I have concealed it from him. I have no companion at present besides little Fanny, who stands watching my looks as I write, and is crying for her fifter. She fays she is sure you are not well, having discovered that my present trouble is about you. But do not think I would thus repeat my forrows to grieve thee. No; it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear cheerfully an affliction which we have not brought on ourfelves, and remember there is a power who can better deliver us out of it than by the loss of thy innocence. Heaven preserve my dear child! Thy affectionate mother ---."

The messenger, notwithstanding he promised to deliver this letter to Amanda, carried it first to his mafter, who, he imagined, would be glad to have an opportunity of giving it into her hands himself. His mafter was impatient to know the fuccefs of his propofal, and therefore broke open the letter privately to fee the contents. He was not a little moved at fo true a picture of virtue in diffress; but at the same time was infinitely furprized to find his offers rejected. However, he resolved not to suppress the letter, but carefully fealed it up again, and carried it to Amanda. All his endeavours to fee her were in vain, till she was affured he brought a letter from her mother. He would not part with it, but upon condition that she would read it without leaving the room. While she was perufing it, he fixed his eyes on her face with the deepest attention; her concern gave a new softness to her beauty, and when she burst into tears, he could no longer refrain from bearing a part in her forrow, and telling her that he too had read the letter, and was refolved to make reparation for having been the occasion of it. My reader will not be displeased to fee the fecond epiftle, which he now wrote to Amanda's mother.

" MADAM,

"I AM full of shame, and will never forgive myfelf if I have not your pardon for what I lately wrote.

It was far from my intention to add trouble to the afflicted; nor could any thing but my being a stranger
to you have betrayed me into a fault, for which, if I
live, I shall endeavour to make you amends as a son.
You cannot be unhappy while Amanda is your daughter; nor shall be, if any thing can prevent it which
is in the power of, Madam,

Your most obedient
Humble servant
This

This letter he sent by his steward, and soon after went up to town himself to complete the generous act he had now resolved on. By his friendship and assistance, Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double satisfaction of having restored a worthy family to their former prosperity, and of making himself happy by an alliance to their virtues.

THE emperors of China elect their wives out of their own subjects, and, provided they are accomplished with virtue and beauty, they regard not their

estate or condition.

A MERCHANT of Provence, of a most amiable character, but of narrow circumstances, met with some considerable losses in trade, and became a bankrupt. Being reduced to penury and want, he went to Paris to feek some affistance. He waited on all his old customers in trade, represented to them his misfortunes, which he had taken every method to avoid, and begged them to enable him to pursue his business, affuring those to whom he was indebted, that his only wish was to be in a condition to pay them, and that he should die contentedly could he but accomplish that wish. Every one he had applied to felt for his misfortunes, and promifed to affift him, excepting one, to whom he owed a thousand crowns, and who, instead of pitying his misfortunes, threw him into prifon.

The unfortunate merchant's fon, who was about twenty-two years of age, being informed of the forrowful fituation of his father, hastened to Paris, threw himself at the feet of the unrelenting creditor, and, drowned in tears, befought him, with the most affecting expressions, to condescend to restore him to his father, protesting to him, that if he would not throw obstacles

· b

cles in the way to his father's re-establishing his affairs, of the possibility of which they had great reason to hope, he should be the first paid. He implored him to have pity on his youth, and to have some seeling for the misfortunes of an aged mother, encumbered with eight children, reduced to want, and nearly on the point of perishing. Lastly, that if these considerations were not capable of moving him to pity, he intreated him, at least, to permit him to be confined in prison instead of his father, in order that

he might be restored to his family.

The youth uttered these expressions in so affecting a manner, that the creditor, struck with so much virtue and generosity, at once softened into tears, and raising the youth from his humble posture, "Ah! my son, (said he) your father shall be released. So much love and respect which you have shewn for him makes me ashamed of myself. I have carried this matter too far; but I will endeavour for ever to efface the remembrance of it from your mind. I have an only daughter, who is worthy of you: she would do as much for me as you have done for your father. I will give her you, and with her all my fortune. Accept the offer I make you, and let us hasten to your father to release him, and ask his consent."

Adrastus, a man of deep erudition, profound reading, and of a philosophical turn of mind, chose principally to reside in the country, chiesly for the uninterrupted pleasures of contemplation. He was a man not only of learning and property, but of philanthropy, and equally celebrated in his neighbour-bood for wisdom and generosity. It happened that one of his tenants, although he rented the smallest farm, and had a very large family depending on its cultivation, was by far the most cheerful, and well-disposed. His cottage, though small, was dressed by the

the hand of neatness, and frugality, with simplicity, were ever the guardians that attended upon his happy family. All fituations and all feasons, from the beginning of spring to the end of winter, were rendered delightful by the happy bias of his constitution, which enabled him to turn all events to his advantage. forrow he was humiliated, and in prosperity he was grateful. He had lived as tenant of that very farm when the father of Adrastus first took possession of the estate, of which it was a part; nor had he ever made a failure in the payment of his rent, nor ever had a quarrel in the parish. His toil was sweetened and alleviated by the thoughts of providing for his offspring; and this constant employment not only inspired him with health, but did not allow him leifure to indulge the whimfical wants of imagination, at the same time that it protected him from all improper, impertinent, or vicious passions. He had in his time put many estranged hands together; reconciled many pettish, peevish differences; settled many family breaches; fuggested, while he was churchwarden, many a little scheme for the benefit of the poor; and never felt one emotion of envy at furveying the possessions of the rich.

These unassuming, though solid virtues, gained him such a reputation in the county wherein he resided, that he obtained, as it were proverbially, the appellation of the "Contented Cottager."—He was, in truth,

" Passing rich, with forty pounds a year."

An account of him was transmitted to Adrastus, who went to pay him a visit, in order to see how truly report had characterised him; for, though Adrastus lived and did much good in the country, yet his abstracted, philosophical, and sedentary situation,

tion, made him, perfonally, but little acquainted with even his own tenants, who were generally turned over to the steward, for the conversation and business

of quarter-day.

A man of the contented cottager's disposition, however, was too important an object not to excite the curiosity of a philosopher; and, accordingly, he set apart one afternoon, or rather evening, on purpose for this entertainment. Adrastus arrived at the farmer's about half an hour after sun-set; when "twilight grey had in her sober livery all things clad." The farmer, whose name was Matthew Mendland, was sitting at the door of his little cottage, smoking his pipe, and surrounded by his children; his wife was leaning over the fire, preparing a decent and wholesome supper. The farmer knew his landlord personally, and rose, as to his superior, offer-

ing him the best seat in his homely cottage.

"Here your honour finds me," faid the farmer, in a small, but happy place. I have been upon your ground these many days; and, if you think good to renew my lease, which expires at Michaelmas, I shall most likely end my life in your service. If your honour likes me, I like you. Your dues are always ready to the hour; and I have no more reason to complain of my landlord, than he has of his tenant: and fo-." Adrastus interrupted him, by defiring to see the lease, and to have a pen and ink, for the purpose of renewing it upon the spot. pen and ink, Sir," replied the farmer, "I have no use for them; and so I never keep any by me. I can't read or write, and so such things are of no fervice; but, if your honour wants to write, I can fend to the shop for paper and ink, and I can easily fend one of my boys to the green to pick up a quill; or, if your honour is in a hurry, Tom shall borrow a feather a feather from the old gander, who is, I fee, just waddling to his bed." "It don't fignify, at present, farmer," said Adrastus; " I'll sign it another time. But don't you really know any thing about books? I actually thought you was a scholar; that you had employed all your spare time in study; that you gathered your notions of economy, industry, and paternal propriety, from historic examples, or traditionary annals." "No really, Sir, not I," faid the farmer; "I am a very illiterate man. My father could not afford to give me an education, and I have had neither time nor opportunity fince. Nature and the use of my eyes have been my only instructors; and if I have been able to live reputably to the age of threescore, and even to rear up my children soberly, cleanly, and virtuously, I owe it merely to them. Indeed, to fay the truth, my business as a farmer threw in my way a thousand instructive objects. My yard is stocked with improvement. At the end of that small slip of a garden, I have a bit of a bee-hive, filled with little industrious animals, who tell me, what a shame it would be to lead the life of a drone: My maxim upon this is, Sir, that he who don't make fome honey, ought to eat none; and fo this made me indefatigable to earn my meal before I fat down to it. Nay, in this part of my duty I am farther instructed by the little creatures who inhabit the mole-hill. Is it possible for a man to see the poor things hard at work for the day of necessity, and not take the hint, and lay up a modicum for his own family? I have rested upon my spade, Sir, on purpose to look at their labours, and then I have gone to work again, left they should have the sense to chide me, for minding other people's business more than my own. I have an old house-dog, your honour-Here, Honesty, Honesty, where are you, Honesty!-He, Sir, that

aged animal, has kept my clothes by day, and my cottage by night, till he has not got a tooth in his head, and he does for me what I would do for one Thomas Trusty, whom I have loved fince I was young, and no higher than my hand: he once did me a piece of service when it was most wanted, and while I have breath I shall never forget it. He, Sir, who has no gratitude, has no nature in him; and an unnatural man is better dead than alive, because when a person does no good to his neighbour, he has no business here. We are all born to do something, and he who does a kindness deserves to be well remembered for it. With regard to my duty as a husband, I learn that from the very pigeons that coo and court around my dove-house. To this dear old dame I have been lawfully married forty years, and I cannot think what our great folks are about; I find fuch a pleasure in my constancy, as I am sure I could not receive from inconstancy; and the smiles of a good woman are a rich reward. With regard to the love I bear to these little ones, I am taught the duty which, as a father, I owe to them, by every living thing around me; the wren that builds her nest under my hovel, the fowls which peck about my yard, or fwim upon my pond, the creatures which run about my pastures, teach me to be affectionate to their persons, and anxious for the prefervation of my own offspring: and in this manner I have learned my lesson of wisdom and worship, truth and tenderness, from the beafts of my fields, and the birds of the air."

Here the good man paused, and directed his eldest daughter to draw some of his best harvest-home beer. Adrastus was astonished at his simplicity of manners, and at the soundness of his sense, as well as at the propriety of his remarks. "Farmer," said he, "you have distressed me, as well as delighted me. I came prepared to offer you assistance, and you have lest me

nothing

nothing to bestow. I have nothing that you have not, but a greater proportion of money; and you are so truly contented as you are, that any addition would, perhaps, disconcert the economy of your plan. You are a happy farmer, and a natural philosopher, without the use of large systematic solios, or the toils of a sedentary life. Give me, however, the lease, that I may put it in my pocket: I will tear the lease, and——."

"How! your honour," faid the poor alarmed farmer, "tear my leafe instead of renewing it! Has then

my freedom or my happiness offended you?"

"Yes, Mr. Mendland," replied Adrastus, "I will tear the lease, because you have no farther use for it. The little fpot of ground you have so long enriched by your care, shall henceforth be a patrimony to your inheritance; you are the proprietor of it from this day. Call on me to-morrow morning, and the writings of furrender shall be made out for you; for the time to come I must be considered, not as your landlord, but your friend. Let me often see you at my table, and in my garden. In short, as frequently as the business of your family will permit, let me get that wisdom and understanding which surpasseth mere mechanical science, in the society of the contented cottager." The farmer would have dropt upon his knee; but Adrastus prevented him, saying, "Rise, Mr. Mendland, the obligation is on my fide: I have been obliged. In exchange for a few acres, for which I have no occasion, you have given me a set of maxims and sentiments that are as the purified thrice refined gold of Ophir, and shall never depart from me." From this moment Adrastus and the farmer were intimate companions.

Louis XII. of France, who was a very economical prince, was told by some one, that he had been represented in a play as an avaricious man. "I had rather, (replied he,) that my people should laugh at my

avarice

avarice than weep at my prodigality." An officer of rank in his army having ill-treated a peasant, he ordered him to be made to live for a few days upon wine and meat. The man, tired of this very heating diet, requested permission to have some bread allowed him. The king sent for him, and said to him, "How could you be so foolish as to ill-treat those persons who put

bread into your mouth?"

THE Duke of Montausier, tutor to the son of Louis XIV. gave very often practical lessons of virtue to his pupil. He took him one day into the miferable cottage of a peafant, near the superb palace of "See, Sir," faid he, "fee, Sir, that it is under this straw roof, and in this wretched hovel, that a father, a mother, and their children exist, who are incessantly labouring to procure that gold with which your palace is decorated, and who are nearly perishing with hunger to supply your table with dainties." On the day in which M. de Montausier resigned his situation of governor to the Dauphin, on his coming of age, he said to him, "If your Royal Highness is a man of honour, you will esteem me; if you are not, you will hate me; and I shall but too well know the reason of your diflike."

The wicked Judge Jefferies exhibited a striking instance of the power of virtue upon a mind the most
vicious and profligate. He had no sooner retired to
his lodgings at Taunton, to prepare himself for the
opening of his bloody commission, than he was called
upon by the minister of the church of St. Mary Magdalen in that town, who in a very mild manner remonstrated with him upon the illegality and barbarity
of the business upon which he was then going to proceed. Jefferies heard with great calmness, and soon
after he returned to London sent for him, and pre-

sented him to a stall in the cathedral of Bristol.

VIRTUE

VIRTUE and prudence are forcibly described by King Lemuel in the book of Proverbs. "Who can find a virtuous woman? for her price is far above ru-The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life: she feeketh wool and flax, and worketh willingly with her hands; she layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy; she openeth her mouth with wifdom, and in her tongue is the law of kindness: she looketh well to the ways of her houshold, and eateth not the bread of idleness. Her children rise up and call her bleffed: her husband also, and he praiseth her: many daughters have done virtuously, but thou excellest them all," &c.

THERE is not a more illustrious or beautiful example of virtue for the imitation of youth in true or fabulous history, than the story of the young Joseph (See Impurity) as recorded in Genesis, chap. xxxix. Not only that instance, but the whole conduct of his life, are such admirable examples of wisdom and virtue, as must excite the most perfect esteem and love of his character, more than any sictitious description

that ever was yet written.

MR. SEWARD, who has had access to some manufcript memoirs of the Fanshawe family, never yet published, tells us, that therein Lady Fanshawe thus

addressed her only son:

"Endeavour to be innocent as a dove, but as wife as a ferpent; and let this lesson direct you most in the greater extremes of fortune: Hate idleness, and avoid all passions. Be true in your words and actions. Unnecessarily deliver not your opinion; but when you do, let it be just, consistent, and plain. Be charitable in thought, word, and deed; and ever ready to forgive injuries done to yourself; and be more pleased

to do good than to receive good. Be civil and obliging to all, (dutiful where God and nature command you,) but a friend to one: and that friendship keep facred, as the greatest tie upon earth; and be sure to ground it upon Virtue, for no other is either happy or lasting. Endeavour always to be content in that state of life to which it hath pleased God to call you; and think it a great fault not to improve your time, either for the good of your foul, or the improvement of your understanding, health, or estate; and as these are the most pleasing pastimes, so it will make you a cheerful old age, which is as necessary for you to design, as to make a provision to support the infirmities which decay of strength brings; and it was never seen that a vicious youth terminated in a contented cheerful old age, but perished out of countenance.

"Ever keep the best qualified persons company, out of whom you will find advantage; and reserve some hours daily to examine yourself and sortune; for if you embark yourself in perpetual conversation or recreation, you will certainly shipwreck your mind and sortune. Remember the proverb, "Such as his company is, such is the man;" and have glorious actions before your eyes, and think what will be your portion in Heaven, as well as what you may desire upon earth. Manage your fortune prudently, and forget not that you must give God an account hereafter.

and upon all occasions."

THE honour, influence, and power of virtue and goodness is admirably recorded in the book of Job, chap. xxix. when in his prosperity. "Oh! that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness: as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me; when my children were about me;

when

when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city; when I prepared my feat in the street! The young men saw me, and hid themselves; and the aged arose and stood up: the princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleffed me; and when the eye faw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The bleffing of him that was ready to perish came upon me; and I caused the widow's heart to fing for joy. I put on righteousness, and it clothed me: my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out; and I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my neft, and I shall multiply my days as the fand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept filence at my counsel; after my words they spake not again; and my speech dropped upon them; and they waited for me as for the rain; and they opened their mouth wide, as for the lattter rain. If I laughed on them they believed it not; and the light of my countenance they cast not down. I chose out the way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."

CS.

FINIS.

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